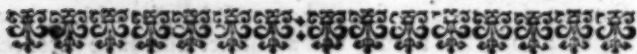
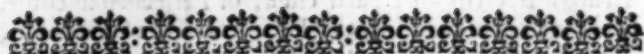


ERRATA.

PAge 68. l. 11. r. *luent*, p. 141. l. 31. *Solemanum*, r. *Sal-*
murum, *Rothingue*, r. *Rothomag*. p. 142. l. 20. *Trovo-*
mala.

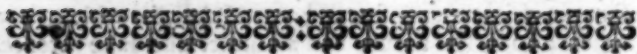


(1), 168: (2), 149-150p.



ERRATA.

PAge 68. l. 11. r. *luent*, p. 141. l. 31. *Solemanum*, r. *Sal-*
murum, *Rothingue*, r. *Rothomag*. p. 142. l. 20. *Trovo-*
mala.



(1), 168: (2), 149-150p.

The REMAINDER, OF SECOND PART OF
A GOSPEL PLEA

(Interwoven with a RATIONAL and LEGAL)
FOR THE
LAWFULNESS & CONTINUANCE
Of the Ancient Setled
MAINTENANCE and TITHES
Of the Ministers of the Gospel:

WHEREIN
The **DIVINE RIGHT OF OUR MINISTERS**

TITHES is further asserted: The *Magistrates Inforcement* of the **DUE PAYMENT OF THEM BY COERCIVE PENAL LAWS**, when *subtracted or detained*, vindicated: That they are no **REAL BURDEN**, or **GRIEVANCE** to the People; the abolishing them no *Ease, Benefit to Farmers, Tenants or Poor-People*; but a *Prejudice* rather, and a *gain to None but Rich Land-Lords*, cleared: That the *present Opposition* against them, proceeds not from any true *Grounds of Conscience*, or *Real Inconveniences in Tithes themselves*, but only from *base Covetousness, carnal Policy, want of Christian Love, Charity to, and professed Enmity* against the *Ministers of the Gospel*; Yea, from a **JESUITICAL and ANABAPTISTICAL DESIGN** to subvert, *ruine our Church, Ministry, Religion*; and bring a *Perpetual Infamie* on our Nation, and the *Reformed Religion* here professed.

By William Prynne of Swainswick Esq; a Benchor of Lincolns Inne.

1 Cor. 9 14. Even so hath **THE LORD ORDAINED**, that those who preach the Gospel, should live of the Gospel.

Cyprian, de unitate Ecclesiæ. Domos tunc & Fundos venundabant, thesauros sibi in Cælo reponentes: at nunc de Patrimonio nec Decimas damus; & cum Vendere jubeat Dominus, Emimus potius & augemus.

Petrus Blefensis, Epist. 82. Per Prophetam præcepit Dominus Decimas inferri in borreum suum; vos ab ejus borreo jubetis auferri, &c. Quid interest Equos rapiatis an Decimas? Nisi quia Decima res spiritualis est, & ideo enormius **SACRILEGIUM** in Decimis committitur quam in Equis. Cum Dominus præcipit Decimas solvi, quis contra ejus præceptum potuit dispensare?

London Printed by T. Childe and L. Parry for Edward Thomas, and are to be sold at the *Adam and Eve* in Little Britain, 1659.

THE
REMAINDER
OR
SECOND PART
OF A
GOSPEL PLEA,

FOR THE

*Lawfullness and Continuance of the antient settled
Maintenance and TITHES of the
Ministers of the GOSPEL.*

King David a holy Zealot (a) after Gods own heart, who fulfilled all his will, records this to Posterity in sacred Writ, as the most transcendent Character of his own real Saintship, in a Divine Appeal to God himself, Psal. 69. 9. *The zeal of THINE HOUSE hath eaten me up.* a Acts 13. 22

And when our Saviour Christ, (b) the Son of David according to the flesh, out of an enflamed zeal against the Sacrilegious Prophanation of Gods Temple in Jerusalem, made a scourge of small Cords, wherewith he drove all that sold Sheep and Oxen, with their Cattel, out of the Temple; poured out the Changers Money, overthrew their Tables, and said unto those that sold Doves, Take these things hence, Make not my Fathers House an House of Merchandize: His Disciples upon this occasion remembred and applyed this very Scripture to him, The zeal of thine House hath eaten me up, John 2. 15, 16, 17. b March. 1. 6.
c. 9. 17. c. 15.
22. c. 22. 43,
43, 45. Rom.
1. 3. Rev 22.
16.

c See Iohn
 Canons Epi-
 stle, b: fore his
 second voyce
 (nor) from
 (but against)
 the Temple,
 and many late
 Petitions a-
 gainst Tithes,
 from Kent,
 Somersetshire,
 Wiltshire, and
 other places.
 d 3 E. 1. c. 5.
 (See Cook
 ibidem) 7 H. 4.
 c. 14. 1 H. 5. c.
 1. 1 H. 6. c. 7.
 10 H. 6. c. 2. 23
 H. 6. c. 11. 32
 H. 6. c. 15. 9 H.
 8. c. 16. 27 H. 8.
 c. 26. 35 H. 8.
 c. 11. Cook 4
 Instit. c. 1.
 c. 3 Sam. 16.
 18. c. 19. cl. 33
 E. 1. m. 4. dorf.
 43. Brook
 Parliament,
 101. Customs
 6. & 32. Gro-
 tius De Jure
 Belli, & Pacis,
 1. 2. c. 15. sect.
 3. c. 6. sect. 1. to
 7. c. 13. sect. 14.
 33 H. 8. c. 17.

But the preposterous zeal of many Jesuited Anabaptistical quaking pretended Saints, Souldiers, Zealots in our degenerated dayes, is diametrically contrary to this of David, and our Saviour Christ, even to devour and eat up Gods House it self, with all his faithfull Ministers remaining Tithes, Rectories, Glebes, Maintenance at one meal, which of late years, and now again they have prosecuted with such eager Appetites and hungry Stomacks, that they make it their very prime, main, **only** Businessse, endeavouring to effect it, with such c Post-hast, as might anticipate all new printed Pleas for their just defence, and fore-judge most Ministers, Patrons, Peoples Rights, throughout our Nation, (even out of Term in a long Vacation, as in August 1653. and now again) without any Legal Summons, Process, Tryal by their Peers before competent Lawfull Judges, meet to decide such a universal Right, Title, publike Interest, which more or lesse concerns every particular County, City, Parish, Minister, Patron, Person throughout the Realm; and therefore ought not to be drawn into Question, much lesse Decision, without their General consent, desire, petition, and a full deliberate bearing of all Parties interessed before a full Legal Parliamentary Tribunal, duly elected, entrusted by all the People, according to our Laws; This being an undoubted principle of Nature, Law, Equity, common Justice, and Reason, c Quod tangit omnes, ab omnibus debet approbari: Et Populi minor pars, Populum non obligit. This their preproperous speed, and preposterous proceeding, necessitated my Stationer (at the importunity of some Ministers in September 1653.) to thrust out and publish to the World, an imperfect Piece, and beginning only of my Gospel-Plea, for the Lawfulnessse and Continuance of the Antient settled Maintenance and Tithes of the Ministers of the Gospel, without this Remaining part, (then sent up together with it) or any Errata to it, or Notice given to the Reader if its incompleatnessse, some few dayes before the great Debate of our New Legisleri (Septemb. 1653.) concerning the future standing or down-fall of Tithes; which would have been finished, and quite past before the whole could possibly be printed; and so have rendered the entire Plea lesse seasonable, serviceable, beneficial to our Churches and

and Ministers, than the publishing of a Fragment of it in that nick of time proved to them, through Gods blessing on it. This unexpected sodain publication thereof upon that inevitable occasion, as it caused an *Omission* of some part of the second Chapter in confirmation of the second Proposition, touching the *Divine Right of Ministers Tithes*, and of the 3. ensuing Chapters: So it hath necessitated me to publish this Subsequent Appendix to that Chapter by way of Supplement, as a necessary Introduction to the Remaining Part, here printed with it, for the Readers better satisfaction in this publique Controversy, and stopping the clamorous Mouthes of all Gain-sayers. Which had been published, soon after the former, in the year 1653. had not my former Stationers long Infirmary, Sicknesse, Death, retarded its progresse at the Presse, and enforced me to seek out another Midwife to bring it into the world, at this instant time, I hope not as an Abortive, out of Season, the former Opposites to our Ministers and their Tithes, being ever since and now again as Malicious against them as ever, waiting only for a fresh opportunity to suppress them, ever since their then sodain defeat in this their Impious Sacrilegious Designe, when almost ripe- ned to accomplishment in their Hopes and Votes, unexpectedly dashed in a moment. There being since this their dis- appointment, a new disguised Antichristian sect of Quakers (introduced by Jesuits and Franciscan friers, as I have * else- where evidenced) sprung up amongst us, more virulently opposite to our Ministers and their Maintenance by TITHES, than any other, which they not only decry in all their Pam- phlets, but totally substract and detain from them with such wilfull obstinacy, that many of them chuse rather to lye in prison, upon mean Proccesse, or Executions, than set out or pay their TITHES, or appear to Actions brought for their re- covery; and now combine with the Anabaptists, and other sectaries in fresh Petitions and Prosecutions both against TITHES, and Ministers, endeavoring their total and final Extirpation, by the power of their Confederates, in the Ar- my and Westminster Juncto, sodainly called in again, and owned by them as a Parliament (after their former six years seclusion) to * accomplish this their design, and root out Law

In my Qua-
kers Unmask-
ed, 1655. and
New discove-
ry of Romish
Emissaries
1656.

* See my true
and perfect
Narrative, p.
14. 30. 41. 49.
60, 61, 62, 63.

and

* From Somers-
setshire
Wiltshire and
other places.

and Gospel, Lawyers and Ministers together, as their fresh
Petitions, Addresses to them for that purpose clearly demon-
strate, beyond contradiction. Which occasioned this pub-
lication, after so long a suspension thereof.

*An Appendix to the Second Chapter, further clearing
the Divine Right of Ministers Tithes.*

THE Divine Right of Ministers Maintenance by TITHES,
asserted in the former Printed Part of my Gospel-
Plea, &c. for the Lawfulness and continuance of the
ancient settled Maintenance and TITHES of the Ministers of
the Gospel, may be thus further evinced, demonstrated,
confirmed.

1. It is the Opinion of Learned (f) *Petrus Cunæus*, and
(g) *Dr. Griffith Williams* (his transcriber) That *Melchisedec*,
Priest of the most high God, to whom *Abraham* (the father of the
Faithful) GAVE TITHES OF ALL, Gen. 14. 20. Hebr. 7. 1.
to 15. was in truth none other, but *Jesus Christ*, the Son of
God, then personally meeting him in the form of a man, which he
then assumed; though not that very body or flesh begotten and
born of the Virgin Mary, which he long after took upon him when
he was incarnate and conversed upon Earth. That *Abraham*
then gave him TITHES OF ALL, as perceiving under that vi-
sible form an invisible Deity and everlasting Priesthood to
subsist, to whom Tithes (originally) are only due & eternal-
ly due; because he is and continues for ever an everlasting
Priest. That our Saviours own words, John. 8. 58. *Abra-
ham* rejoiced to see my day, and he saw it, (as well with the
eyes of his body, by this special apparition of Christ then
meeting and blessing him, as a Priest of the most high God, at that
time, as with the eye of his faith) and was glad: do warrant
his their opinion, That *Melchisedec* was no other than *Jesus Christ*
himself: which they fortify with 7. strong, unanswerable Ar-
guments in the opinions of many; from whence (if granted)
it will inevitably follow; That TITHES are more truly
and properly Evangelical, than Ceremonial or Judaical, be-
cause thus originally given and paid to Christ himself.

(the

(f) De Re-
publica He-
bræorum l. 3.
c. 3.
(g) Of the In-
carnation of
the Word.
Part. 1.
Branch. 2. ch.
1. in his
works in
folio. London.
1646. p. 807:
to 817.

(the (b) everlasting Head, King, High Priest of the Church) by Abraham (i) the Common Head and Father of all the Faithfull (as well Gentiles as Jewes) out of the prevision of his Incarnation, in reference to his Everlasting Priesthood, as an honorary Portion, Tribute, Salary, (k) of right belonging and annexed to his Priesthood: Hebr. 7. 1. to 15. Gen. 14. 18, 19, 20. which Priestly office was (l) principally to be executed, compleated upon Earth, and in Heaven, by Christs subsequent Incarnation, Passion, Sacrifice of himself upon the Crosse, Resurrection, Ascension into Heaven, and perpetual Intercession at Gods right hand for all his elect, both at God and Man; especially in relation to the Gentiles, (m) not generally called, converted to the faith, till after his Incarnation and Ascension. Therefore by necessary consequence, all Christians and believing Gentiles under the Gospel, have altogether, if not farre greater, yet at leastwise as great, as strong a reason, ground, obligation, enforcement, chearfully, thankfully, conscientiously, to render TITHES of all they have to Christ (for the use of his Ministers instruction, edification of his Church, and compleating of his body) since his Incarnation and investiture in his everlasting Priesthood for their eternal welfare; as Abraham or the Israelites had, to render him (or the Levitical Priests who typified him and attended on his service) so long before his Incarnation, and Priesthood fully compleated in all its parts and Offices: **JESUS CHRIST BEING THE SAME YESTERDAY AND TO DAY, AND FOR EVER;** Hebr. 13. 8. and as much (if not farre more in some respects) a Priest of the most high God, to all believing Gentiles, Christians since his Incarnation, Passion, Ascension, as he was to Abraham and the Jews before them; God since his Resurrection, sending him to blesse us in turning every of us from our Iniquities, as well as them. Acts. 3. 25, 26. compared with Acts 10. 42, 45, 47. ch. 11. 1. to 20. Wherefore those ingrate, avaritious, unconscionable Christians of this degenerate age, who obstinately, or maliciously refuse to render unto Christ their only High-Priest (n who sacrificed himself to God, and shed his most precious blood for them on the Crosse

(h) Ephel. 1. 22, 23. c. 4. 6. 15, 16. c. 5. 23. Col. 1. 18. c. 2. 10, 19. Hebr. 7. 1. to 15. Psal. 110. 1, 4. Isa. 9. 6, 7. Rev. 1. 5, 6. (i) Rom. 4. 1. to 24. Mat. 3. 9. Luke. 16. 22, 24, 30. Act. 7. 2. Rom. 9. 7, 8. Gal. 3. 6. to the end. (k) See Dr. Seters Ministers Portion p. 18. to 40. (l) See Hebr. c. 1. to c. 11. 1. John 2. 1, 2. Pl. 110. 4. Dr. Jones, and others on the Hebrewes; Dr. Reynolds on Psal. 110. 4. (m) Acts 9. 15. c. 11. 1 to 19. c. 13. 46, 47, 48. c. 15. 7. to 20. c. 21. 19. c. 28. Rom. 1. 13. c. 11. 11, 12, 13. 25. c. 15. 9. to 19. c. 16. 4. Eph. 3. 5, 6, 7, 8. Col. 3. 27. 2 Tim. 4. 17. compared with Mat. 10. 4. Luke. 2. 32. Isay. 54. 3. c. 60. 3. to 17. c. 61. 6. 9. c. 62. 2. c. 66. 12. 19, &c. Ephel. 4. 11, 12, 13. (n) 1 Cor. 5. 17. Eph. 5. 2. Hebr. 5. to ch. 11. 1. John 2. 1, 2.

o The Kentish
Petition, John
Cannes Voice,
M^r. Speed and
many late
Quakers ray-
ling Pamph-
lets.

p 1 Cor. 12. 15.
Acts 6. 3, to 7.
1 Tim. 4. 13.
15. 16. Heb.
13. 17. 1 Cor.
1. 23. c. 2. 2.
Gal. 3. 1.

to redeem their Soules from everlasting Damnation, and purchase an eternal Crown of glory for them in Heaven, where he continually makes intercession for them; executing his Priestly Office for their Salvation) the tithes of all their increase, as a just Appurtenance to his everlasting Priesthood; condemning them as (o) Jewish, Antichristian, unfit, or too much for him as the High Priest and Prophet of his Church to enjoy, or for the faithfull Ministers of the Gospel in his Name or Right to receive, who (p) spend all their studies, labours, lives in Christs service, in the Declaration, Publication, Application, of the benefits of Christs Priesthood, Rassion, Gospel to them; and others, for the eternal salvation of their souls, are certainly none of the spiritual Sons or seed of faithfull Abraham; who gave him Tithes of all; and do either repure Christs everlasting Priesthood, a mere Fable; or set a far lower rate upon it, the Ministry of the Gospel and their own most precious Souls, than they do upon their detained Tithes: and so can expect little benefit from Christs Person or Priesthood, which they so much undervalue, and sacrilegiously defraud of so antient a duty.

2ly. There is one Notable considerable circumstance of time in Abrahams payment of Tithes of all to Christ, the true Melchisedec, not formerly observed or pressed by any I have seen; which (in my opinion) unanswerably proves, that this President of his most principally respected, related to the believing Gentiles and Christians, under the Gospel, and as strongly obligeth them (his true spiritual seed) to the due payment of Tithes to Christ and his Ministers, now, as ever it did the Jews, his natural Posterity, to pay Tithes to their Priests and Levites under the Law, if not more firmly: Namely, that he thus paid Tithes to Christ, some good space before Circumcision instituted, whiles he was yet uncircumcised; as is most evident by comparing, Gen. 14. 18, 19, 20. with Gen. 17. 1, 10; to 15. Now as the Apostle thus firmly and Evangelically argues from this very circumstance of time, in the point of Abrahams justification by Faith, whiles he was yet uncircumcised, as presidential, exemplary, obligatory to all believing Gentiles, and spiritual Sons of Abraham under the

the Gospel, who are not circumcised, as well as to the natural believing children of *Abraham* under the Law, who were circumcised. Rom. 4. 9, to 13. "Commeth this blessednesse then, upon the Circumcision only, or upon the Uncircumcision also? for we say, that Faith was reckoned to Abraham for Righteousnes. How was it then reckoned, when he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision. And he received Circumcision, a Seal of the Righteousnes of Faith, which he had yet being Uncircumcised, that he might be the Father of them that believe (under the Gospel) though they be not Circumcised, that Righteousnes might be imputed unto them also. And the Father of Circumcision, to them who are not of the Circumcision only, but also walk in the steps of the Faith of our Father *Abraham*, which he had yet being uncircumcised. So 1, by parity of Reason, from this very Text, compared with the same Apostles relation, of *Abrahams paying Tithes of all to Melchisedec*, Hebr. 7. 1, to 15. and the inferences thence formerly insisted on, may as firmly, as convincingly conclude, That his payment of Tithes to Christ the true *Melchisedec*, not after his Circumcision, but while yet uncircumcised, and before Circumcision instituted; and that, as the Common-Father, Head of all the justified, faithfull, believing uncircumcised Gentiles before the Law, and under the Gospel, (as well as of the circumcised believing Jews) walking in the steps of his Faith, which he had yet being uncircumcised; doth as strongly oblige all believing Gentiles & Christians, though uncircumcised, to pay Tithes of all to Christ and his Ministers under the Gospel, as it did his believing circumcised Posterity to render the same to Christ himself originally, and his Priests and Levites secondarily under the Law; if not much more; since *Abraham* paid them to Christ before he was circumcised, (9) as a fruit and evidence of his Faith, which then he had during his uncircumcision, and a standing President for all Believers to imitate.

3ly. From this famous President of *Abrahams paying Tithes of all to Melchisedec*, Saint *Ambrose*, Sermo 34. In serm

B

post

9 Gen. 14. 17,
18, 19.
John 8. 58.
Heb. 7. 1, 10
15. compared
with John 8.
39, 40.

post primam Dominicam Quadragesimæ. *Gregorie Nazianzen*, Oratio 5. Contra Judæos. *Chrysostom*, Hom. 35. in Genes. *Isidor Hispalensis*, in Glossa ordinaria Super Gen. 16. *Rabanus Maurus*, l. 2. c. 16. in Genesin. *Anastatius Abbas*, contra Judæos. *Elias Cretensis*, in Orat. 5. *Walafridus Strabo*, De Rebus Ecclesiasticis, c. 27. *Stephanus Tornacensis*, Epist. 171. with other Antients, conclude, Tithes to be due to Ministers of the Gospel by Divine Right: whom the (7) Councils of Mentz, Anno 813, 846, 887. *Concilium Aquense*, Anno 837. cap. 18. with the Council of London, under Arch-Bishop Hubert, Anno Dom. 1200. (recorded by *Roger de Hoveden*) *Annales* pars posterior, p. 806, 808. thus second. *Decimas DEO & Sacerdotibus Dei Dandas*, *Abraham factis*, *Jacobus promissis insinuat*; deinde *Lex Statuit*, et omnes *Doctores sancti commemorant*: et auctoritas veteris et novi Testamenti, necnon & *Sanctorum Patrum Statuta* declarant. Decreeing thereupon, *Decimas de omnibus quæ per annum renovantur*, &c. *Præstare Deo omnino non negligatur*, *Quas Deus sibi dari constituit*: quia *timendum est*, ut quisquis *Deo debitum suum abstrahit*, ne forte *Deus per peccatum suum auferat ei necessaria sua*, &c. From his example, seconded with Divine Precepts, (S) *Gerold Bishop of Oldenburg*, about *An. Dom. 1100.* writ thus to the *Holzati* and *Inhabitants of the Deserts of Wagira*, (then newly converted to the Christian Faith, and beginning to build Churches, for Gods publick worship) *that they should likewise pay Tithes to their Ministers*, without which all the rest of their Devotion would be nothing worth. *Dei enim Preceptum est*; *Decimas ex omnibus dabis mihi*, ut bene sit tibi, & longo vivas tempore: cui obedierunt *Patriarchæ, Abraham scilicet Isaac & Jacob*, & omnes qui secundum fidem facti sunt *filiis Abraham*, per quod laudem etiam, & præmia æterna consecuti sunt. *Apostoli quoque et Apostolici viri ex ore Dei hoc ipsum mandaverunt*, & sub *Anathematis vinculo posteris servandum tradiderunt*. Cum ergo *Dei omnipotentis proculdubio hoc constat esse Preceptum*, & *sanctorum Patrum sit Auctoritate firmatum*, nobis id incumbit negotii, ut quod *refra salute deest*, nostro in vobis opere per Dei gratiam suppleatur. *Mnemus ergo & obsecramus omnes vos in domino*, &c. ut *decimas*

r See *Gratian*
Cauf. 16. qu. 7.
& *Surius*, *Binius*,
Crab, *Merrin*, in their
Councils.

f *Hermoldus*
Hist. Slavorum, l. 1. c. 92.
Edit. Franc.
1581. p. 76.

decimas, prout Deus instituit, & Apostolica banno firmavit autoritas, ad ampliandum dei cultum Ecclesia detis: Ne si Deo quæ ipsi debentur subtraxeritis, & substantiam simul & animam in interitum mittatis eternam; Valet. Upon reading which Letter the rude people cryed out and ragged, just as the Anabaptists do now. His auditis tumultuosa gens infremuit, dixeruntque se huic conditioni servili nunquam collum submissuros, per quam omne pene Christicolarum genus Pontificum pressura subjaceat, &c. whereupon Henry the first Duke of Holzatia commanding them, as they would obtain his favour, "Ut solverent Episcopo Decimas cum omni integritate, sicut faciunt in terra Polaborum & Obotritorum: Ad hoc Præceptum Holzati obstinatis animis dixerunt, Nunquam se darios Decimas, quas patres sui non dedissent; malle se potius suocensis ædibus propriis egredi terram, quam tantæ servitutis jugum subire; Præterea Pontificem cum Comite & omni advenarum genere quod Decimarum solvit legitima, interficere cogitabant, & terra inflammata, transfugere in terram Danorum." Neither obeying the Presidents of Abraham and the Patriarchs, nor the Laws of God, the Apostles, or their Prince, in paying their Tithes to their Bishop and Pastor, as they ought; whose practice our Anabaptists and Quakers now obstinately pursue. What strong convincing Arguments, to prove the divine, moral, perpetual right of Tithes to the Ministers of the Gospel, learned Protestant Divines (to omit Papists) have deduced from this Original direct President of Abrahams Tith-paying, those who desire further satisfaction herein, may read at leisure, in Mr. Calvin, Junius, Hemingius, and others on Hebr. 7. Zepperus, Legum Mosæicarum Explanatio, l. 4. c. 40. Dr. George Carlton his Tithes due by a Divine Right, Richard Montague his Diatribæ on the first part of Mr. Seldens History of Tithes, cap. 1. Stephen Nettles his Answer to the first part of the History of Tithes, Dr. Robert Tillesley his Animadversions on Mr. Seldens History of Tithes, Dr. Edward Reynolds his explication on Psalm 110. 2, 4. Mr Francis Roberts his Revenue of the Gospel is Tithes, &c. Cambridge 1619. Richard Eburn his Maintenance of the Ministry,

London, 1603. The truth of Tithes discovered by R. G. London 1618. Dr. John Prideaux Oratio 5. de Decimis, Anno 1620. p. 90. Sir James Semples his Sacrilege sacredly handled, London 1619. John Swanshis Redde Debitum, London 1640. p. 181, to 240. Tithes are due Jure Divino, and Dr. William Sclater his Question of Tithes revived, or Ministers Portion, London 1623. (an acute piece) wherein all evasions and cavils to elude the force of this example, are sufficiently answered.

History of
Tithes, p. 34.

see Purchas
Pilgrimage,
Edit. 2. p. 304,
616, 621, 630.
Joan. Leo A-
fricæ descript.
l. 3.

4ly. From this example of *Abrahams*, seconded with the *Israelites* practice, (1) Mr. Selden conjectures, or rather from the Law of Nature written by God himself in mens hearts (as *Hugo de Sancto victore*, de Sacramentis, l. 2. parte 9. c. 10. & l. 1. parte 12. c. 4. Mr. Mountague in his Diatribæ, ch. 3. Dr. Tillesly in his Animadversions, p. 34, 35. and others determine;) the old *Heathen Grecians*, *Romans*, *Carthaginians*, *Arabians*, with other *Pagan Nations*, [as the [u] *Mabometan*, *Turks*, *Moors*, and other *Infidels* since] by an ancient constant custome and usual practice, generally received amongst them, dedicated and paid Tithes to their Idol-Gods and Priests, of the encrease of all their substance, merchandize, gains; and more particularly of all their spoyle and plunders gained in the Wars; wherein they were very carefull and devout. Which Mr. Selden in his History of Tithes, ch. 3. and Review thereof, and Richard Mountague, in his Diatribæ, ch. 3. evince at large, by many Presidents, Testimonies, Passages out of *Herodotus*, *Demosthenes*, *Xenophon*, *Thucydides*, *Dionysius Halicarnassens*, *Plutarch*, *Pausanias*, *Aristotle*, *Aristophanes*, *Suidas*, *Callimachus*, *Cassius*, *Trogus*, *Macrobin*, *Plautus*, *Festus*, *Justin*, *Pliny*, *Servius*, *Cicero*, *Tertullian*, *Arnobius*, *Jac. Gruterus*, with others; and that they paid no other determinate part else we read of, but a Tenth only, to their Gods and Priests. Now from whence (write *Hugo*, *Tillesly*, and *Mountague*) should this custome and practice proceed; but only from the Law of Nature? Ad quam non docti, sed facti, non instituti fuerunt, sed imbuti, and that by God himself.

Amongst these Presidents of Pagans, there are 7. of special note, which I shall here remember, to shame the *Tith-
Oppugners* of our Age, who would be reputed the most pre-
cious.

Evil Christians, though their Actions prove them worse than Infidels.

The first is, that of the old Pagan Romans, [x] who esteemed all their Corn and Wine (sent them annually by the bounty of God) so sacred, that (by a constant custome and law used amongst them) they might not lawfully eat, drink, sell, meddle with, or dispose of any part thereof after their harvest and vintage, till they had first sacrificed and tyed the first fruits and tenths thereof to their Gods; who (as they supposed) gave them the whole crop; such was their Piety and Gratitude.

The second is, that of the antient [y] Heathen Arabians, who by the Law and Custome of their Country, were bound to carry all their Frankincense (the chief commodity of their Country) every year to Sabota, (the chief City of Arabia Felix) and there to offer the Tenth thereof to their God SABA, which his Priests received. Neither might they make sale of any part thereof, till the Owner there paid the Tenths by Measure, not by weight. These very Pagans holding all to be Gods, (the supream Land-lord who gave it them) till by paying him the Tenth for a quotient, they redeemed the rest for their own common use.

The third is that of the (x) Pelasgi in Umbria, who being oppressed with a great dearth and scarcity of all things, conceived it proceeded from their neglect of paying Tithes to their Gods. Whereupon they vowed the Tithes of all their increase to Jupiter, Apollo, and the Cabiri. After which Vow they receiving a plentiful crop of all things, paid the tenth of all their increase to their Idol-Gods. And being admonished by Apollos Oracle, that their Vow was not performed, till they had sacrificed the Tenth of their Children, as well as of all their other increase, they thereupon sacrificed the Tenth of them to the Idols likewise. Such conscience made they of all their Vows and Tithes.

The fourth is that of the Carthaginians (thus recorded by [x] Diodorus Siculus, a Pagan Historian) very remarkable. The Carthaginians being descended from Tyru, were accustomed in former times to send unto Tyru the Tenth of all their Revenues & increase any ways renning, issuing, or growing,

x Arnobius
adversus Gen-
tes, l. 7. Cato
de Re Rusti-
ca, c. 152.
Mr. Seldens
History of
Tithes, p. 457,
458. Moun-
tagues Diatri-
bz, ch. 3.
y Pliny Nat.
Hist. l. 12. c. 15.
Seldens Histo-
ry of Tithes,
p. 33, 34.
Mountagues
Diatribz, p.
551, 552.

z Dionysius
Hallicarn: An-
tiqu. Rom. l.
1. Seldens
Review, p.
459.

a Bibliotheca
Hist. l. 5. Ju-
stin. l. 18.
Mountagues
Diatribz, p.
448, 449.

growing, for Hercules (the Idol-God there worshipped:) But in proceſſe of time becomming very wealthy, and having exceeding great incomes, they ſent very ſeldome their Tithes unto Tyzus, and that but ſmall and reſuſe, in neglect and diſregard of the Deity. Hereupon many diſaſters in war, croſſes in Affairs of State, with great loſſes and ſtreights beſell them; eſpecially by Agathocles the Sicilian. Upon which, comming home to themſelves, and repenting of their irreligion, they betook themſelves to all manner of Supplication and Devotion, conceiving theſe leſſes and diſaſters were ſent unto them of God. And for ſo much as they ſuppoſed Hercules eſpecially to be angry with them, who was chiefly worſhipped at Tyrm, from whence they were originally extracted, they ſent exceeding great gifts and rich preſents thither to him, and all the Gods that were worſhipped at Tyrus, and brought unto them the tenth of all their increaſe, as formerly they accuſtomed.

b See his Oration
againſt
them: and
Mountagues
Diatribe, p.
576, 577.

The fifth is that of (b) Demosthenes (that eminent Pagan Greek Orator) who is very bitter againſt Androſion and Timocrates, for bearing with ſome ſacrilegious Deſrauders of the Gods in their Dues; and much more for deſrauding of themſelves, and ſacrilegiouſly robbing *Spinerva* of her Tenth, and the other Gods of their Fifteenth. And he ſpecially obſerves, (let our Souldiers remember it) That thoſe who purloyned and robbed the Gods of their Tenth, and chiefest of their ſpoyles of War, came to nought, being deſtroyed by themſelves at laſt and undone.

The ſixth is that of Xenophon (that Noble Heathen Philoſopher and General) and his Soldiers, thus recorded at large to Poſterity by his own pen, worthy our obſervation.

Xenophon de
expedit. Cyri,
lib. 5. p. 349.
350, 351. Richard Moun-
tague his Dia-
tribe, c. 3. p.
500, 501.

[c] Xenophon, after his memorable retreat with ten thouſand men out of upper *Aſia*, where they had gained great ſpoyles from the Enemy, arriving ſafely at *Ceraſunt*, muſtered 8600 men, the reſt being loſt, partly by the incurſions of the enemies, partly by the ſnows, and partly by ſickneſs; here they divided the money they had gained from the enemies: *¶ & dix'unt, &c. Atque etiam Decumam, quam Apolloni & Ephetie Diana exemerant, ita Duces distribuunt, ut quilibet ipſorum biſce diis aliquam partem ejus adſervaret;*

One

One part of this Tenth separated to theſe two Deities was delivered to *Neon*. That part which *Xenophon* collected for *Apollo*, he laid up as consecrated in the Treasury of the *Athenians* at *Delpbos*. But that which was dedicated to *Diana* he left with *Megabyzus* the Churchwarden of *Diana*, upon this condition (being about to fight with *Agésilas* at *Coronea*.) That if he escaped safe out of the Battel, he should restore the sacred mony to him: but if he received any disaster therein, that then *Megabyzus* himself should dedicate it to *Diana*, *consilio donario, quod Dea gratissimū fore arbitratur*. Afterwards *Xenophon* being in exile at *Scilunte*, built for *Olympia*, *Megab.* coming thither to behold *Olympia*, restor'd the mony to *Xenophon*: who receiving it, bought therewith a field (having woods & Mountains in it, stored with trees, swine, goats, sheep, wildbeasts, and Horses,) for the Goddess in that place, which was shewed unto him by the Oracle of *Apollo*: he likewise built a Temple, & an Altar, out of that sacred money: *Ac post id temporis, semper consecratis fructuum agri decumis, Sacrum Deæ faciebat*. And after that time he sacrificed to the Goddess, so, ever consecrating the Tenth of the field to her service. Near the Temple there was a garden set with all sorts of Fruit-trees good to eat. Before the Temple were pillars erected with this Inscription on them, *Fundus Dianæ Sacre. Hoc qui possessor fruitur, quotannis Consecrato Decumam; de reliquo Fanum factum tellus conservato. Si quis non fecerit, Dea vindex esto*. In which memorable Historie we have six things considerable: 1. Tithes of spoils consecrated by the Heathen Grecian Generals, Captains and Souldiers, to *Apollo* and *Diana*, as * *Agis* after the end of the wars between the *Elei* and the *Lacedemonians*, going to *Delpbos* offered a TENTH (of the spoils) to *Apollo*. And *Agésilas* took the fruits of his Enemies fields, ut. *intra biennium Decumam Delphico Deo consecraret*. C. *Talentis ampliorē*: as the same * *Xenophon* records. 2ly. Lands purchased with the spoils, and appropriated, consecrated for ever to the worship and service of *Diana*. 3ly. A Temple, and Altar built with part of the spoils, for her worship and honour. 4ly. Tithes annually consecrated and to be paid for ever to this Temple,

* *Xenophon*,
Hist. Græc. l. 3.
p. 493.

* *Oratio de*
Agésilao Rege
8c. p. 657.

ple, by *Xenophon* and the possessors of these lands, out of the profits, venison and game thereof, for the maintenance of her worship and Festivals; as the former words, and this passage farther evidenceth: *Earum feriarum, & municipis, & finitimi, tam viri, quam semina participes erant: & sumministrat eis Dea, qui agitant convivium, farinas cum panibus, vino, pecunia, bellariis.* 5ly. Repairs of this Temple from time to time, out of the residue of the profits of these Lands. 6ly. An imprecation of divine revenge, upon the Neglecters, or refusers of the due payment of these annual Tithes to *Diana*, and of the residue of the profits, towards the reparation of her Temple.

The seventh is the memorable domestick President of *Cedwalla*, one of our *West-Saxon* Kings; who though a Pagan and great Plunderer, even before he became a Christian, or was baptised, was so pious, that he gave the Tenth of all his Spoiles of War and Plunders unto God, about the year of our Lord, 686. Which [c] *William of Malmesbury* thus records. *Arduum memoratu est, quantum etiam ante Baptismum inserviret; ut omnes manubias, quas jure predatorio in usus suos transcripserat, Deo decimaret. In quo etsi approbamus affectum (in paying Tithes) improbamus exemplum, in regard of his plundering.* Yea, our (d) venerable *Beda* records; that such was his transcendent liberality and bounty to Gods Church and Ministers, that after his Conquest of the Isle of *Weight*, he gave to *Walfred* and his Clerks for the Lords use, the fourth part of the Island (to wit, 300 Plowlands of 1200.) and the fourth part of the Spoyle thereof, in performance of his Vow made before his regeneration in Christ, that if he conquered the Isle, *Quartam ejus partem simul et prædæ Deo daret.*

Let *Iohn Canne*, with all the several irreligious Sects, and Sacrilegious Regiments of our present *Tith-Oppugners, Detainers, Substralers*, seriously consider these Pagan Presidents, to inform their Judgments, & reform their practices, lest they rise up in judgement against them here to their temporal, and hereafter to their eternal condemnation. And if after due meditation on them, their Consciences shall not secretly check, censure, condemn them, for

cDe Gestis Regum Anglorum, l. 1. c. 2. p. 14.

d Ecclesiast. Hist. Gentis Anglorum, l. 4. c. 16.

for substracting their Tithes from God himself, and his faithfull Ministers, as well as some of these Pagans Consciences did them, for detaining their Tithes from their Idol-Gods and Priests, against the Law of Natures dictate engraven in their hearts; but still pretend Conscience against the due payment of them, and that out of their Gains or *Spayles of War*, as well as their other increase; they have just cause to fear, and others to suspect, that their Consciences are most desperately cauterized, and the Law of Nature more dangerously obliterated out of their hearts, than out of these Idolatrous Pagans.

5ly. *Agobardus*, who flourished *Anno 830.* lib. de Dispensatione, &c. *Rei Ecclesiasticæ contra Sacrilegos*, p. 266. *Hugo de Sancto victore* Erud. Theol. de Sacramentis, l. 1. parte 12. c. 4. lib. 2. part. 9. c. 10. part. 10. c. 5. and Annot. Eluc. in Genes. c. 4. *Petrus Compressor*, Hist. Scholast. in Genes. c. 26. *Petrus Blesensis*, Epist. 82. *Gerold*, Bishop of Oldenburge, in his Epistle to the Inhabitants of *Wagria*; *Helmoldus*, Hist. Sclavorum, p. 92. positively affirm; and since them *Sir James Semple*, in his Sacrilege sacredly handled, *Stephen Nettles*, in his Answer to the Jewish part of Mr. *Selden*, and Mr. *Richard Mountague* in his *Diatribæ*, p. 211. to 250. largely argue and assert; "That from the beginning of Mankind, Tithes were instituted and appointed to be paid, by God, who instructed *Adam* himself; and he his two Sons *Kain* and *Abel*; and they their Posterity, to pay Tithes and First-fruits to God, of all their Increase. That the First-fruits *Abel* offered unto God, were no other but his Tithes, or the Tenth of his Flocks increase. That the sin of *Cain*, causing God to reject his Offerings, was this, That he offered to God the worst, and lesse than the Tenth of the Fruits of the Ground; giving him not the full proportion of the TENTH and best of his Increase, as *Abel* did": which they ground on, Gen. 4. 7. (thus translated by the Septuagint, whom *Philo* the Jew, and the Greek Fathers generally follow:) If thou offer Rightly, and DIVIDE NOT UPRIGHTLY (in giving me my TENTH) thou hast sinned; hold thy peace; and on Hebr. 11. 4. by Faith *Abel* offered unto God *κλειονα θυμιατ* (which the Vulgar Latin renders, *Plurimam Hostiam*)

flam; other Translators, *Uberius Sacrificium*; and the English, *A better or more excellent Sacrifice*; (and that for quantity, as well as quality,) *ibidem* Kain: This I thought fit to mention, as a probable conjecture, not an infallible verity. To back this opinion, Robert Grested our learned Bishop of Lincoln, in his Book, *De Cessatione Legalium*, (written about the year 1240.) p. 95, 96. determines, *Lex naturalis exigit, ut Benefactori, de Bonis quæ gratis dederit, gratis rependatur honor & veneratio, unde & Decimarum oblatio de Lege est naturalis: quia de bonis acceptis cum debeatur lege naturali repensio honoris, minus quam pars minima, id est Decima, (quia ultra Denarium numerus non est) rependi non potest.* Master Mountague, in his *Diatriba*, Chapter 3. page 245, 246, 247, &c. Doctor Sclater, Dr. Tillefsy, and others observe, That God only wise, being (e) a God of Order, not of Confusion, doing all things in order, number, and due proportion, hath amongst all other Numbers, specially fixed upon a TENTH. And thereupon the Antients heretofore, both Natural, Legal, Pagan, and Christian, (led by a natural and divine instinct ibercunto) have ever principally insisted on a TENTH in all their divine sacred Rites, Mysteries, Dues, reserved by, or rendered of them to their Gods; and in all their publick civil Taxes, Tributes, Customs, Duties, imposed by, or paid to their Emperors, Kings, Princes, and Supreme Magistrates. Hence God saith expressly, *All Tithes are the Lords*, *Levit. 27. 30, &c.* And how his? Not by Courtesy or Tolleration, not by Purchase or Stipulation, not by Compensation or Annexation, not by Benevolence or mens free Donation; but by original Right of Creation, in producing every thing in its kind; and of absolute Sovereign Domintion (expressed in the word (f) *LORDS*) as a universal Rent-service or acknowledgement, reserved by God himself, the Supreme Land-lord of all the Earth, from Adam and all his Posterity to the end of the world, (g) when he gave them the Earth to inhabit and manure, as mere Tenants at will under him. He that is (b) *I AM* himself: *Qui cepit nunquam, desinet nunquam*: being *vite & essentia interminabilis, tota simul & perfecta possessio, in æterno suo consummato*, EVER POSSESSED TITHES (as well as the seventh day, which he saith, is, (i) *HIS SABBATH*) SINCE THEY HAD BEING, which are indeed his ab æterno suo inchoato.

e. 1 Cor. 14.
33. 40.

f psal. 24. 1.
Psal. 89. 11.
Psal. 97. 5. 1
Chron. 29. 11,
12, 15, 16.
g psalm 115.
26. Gen. 2. 15,
16, 17. C. 3.
17.
h Exod. 3. 14.
i Exod. 20.
30. Levit. 23
3. 4.

In this Tithes were Gods, not only at the time when he first challenged them by an expresse written Law and Reservation, Levit. 27-30, 31, 32, &c. but long before; even when Abraham paid them: and before that, ever since the time of the Creation, that God made any thing tithable to increase out of the earth for the use of man. The time never was that Tithes were not Gods, nor shall ever be that they shall cease to be his, and his Priests and Ministers in and by him, by his special Donation and Institution (not mans) for the constant support of his continual publick worship; and that by a Divine Right; God in those things which are direct points of Piety and necessary appurtenances for his solemn worship, (such as are Tithes for his Priests and Ministers competent standing maintenance in all Ages, places, and weekly times for his worship) never leaving men free to their own wills, inventions, or arbitrary pleasures (no more than Land-lords their Tenants, or Kings their Subjects) but confining them to a certainty himself by his word, as well as he doth it in all parts and duties of his worship.

“That Abraham knew this Divine Right of God to Tithes, “when he paid Tithes of all to Melchisedec, not arbitrarily, but of due right, by vertue of some Divine Precept, “(else (k) Melchisedec had been inferiour to Levi who “received Tithes from his Brethren, by a Divine Law and “Command, Hebr. 7. 4, 5, 6, &c.) he receiving this Precept of “paying Tithes by Tradition from Heber, who learned “it of Sem, who was so taught of his Father Noah: he by “succession RECEIVING IT FROM ADAM; who as “he was wrought and fashioned by God, so was he herein “taught and instructed by God. And therefore not only “amongst the Sons of God, such as called rightly upon “the name of the Lord, but even amongst the Giants of the “Daughters of Men, worshipping invented Gods by themselves, and dedicating their TITHES unto them (as the “Premises evidence) THERE NEVER WAS NUMBER “THAT DID INTRUDE UPON THE TENTH, “MUCH LESSE SHOULDER IT OUT OF DOORS. “This Number of TEN (writes Philo the learned Jew) “that most sacred Writer Moses hath not a little commended, because the best Duties of Man are by him couched “under that number, as Gods TEN COMMANDEMENTS, “Vows, Prayers, First-Fruits, perpetual Offerings, pardoning

k See Doctor
Scoters Mini-
sters Portions
p. 23, &c.

(1) Luk. 17. "Debt, and reducing all things unto their First estate, every
 32, 17. c. 19. "Fiftieth year of Jubilee, (made up of Tenths) the Fur-
 33, 16, 17. "niture of the Tabernacle, with a thousand such like in the
 Mat. 25. 1, 2. "old Testament (besides other things of like nature ex-
 Rev. 2. 10. c. 5. "pressed under this Number of TEN in the (1) New) by
 11. c. 13. J. c. 17. "which we may know, that TEN IS THE NUMBER OF
 3, 11, 16. Mat. "PERFECTION (as divers stile it) and hath near affi-
 18. 24. 1 Cor. "nity with God in sacred things. That from Gods own
 4. 15. Heb. 7. "Original Reservation of TENTHS to himself and
 3, 4. "his Ministers, this number became sacred and universal after-
 "wards in all publick civil Taxes, Dues, reserved to Kings and
 "Supream Magistrates. For the First-born and chief of the
 "Family, from Adam, till the Levitical Priesthood institu-
 "ted, being for the most part King as well as Priest thereof,
 " (as Melchisedec who received Tithes of Abraham was,
 " Gen. 14. 18. Heb. 7. 1, 2.) when these two Offices came af-
 "terwards to be centred and settled in two distinct persons,
 "thereupon the ancient TENTHS (reserved by God, and
 "assigned to his Priests and Ministers in perpetuity, for their
 "subsistence and maintenance of his publick worship, from
 "the Creation to the end of the world, by a Divine Law,
 "which no humane powers could repeal) both amongst
 "Gods own people, and most Heathens Nations; were
 "appropriated to, and received only by the Priests and
 "Ministers, though divested of the Royal dignity; and a
 "NEW TENTH, by way of Tribute, Tax, Custome, or
 "Subsidy (amounting commonly to the Tenth part of
 "the peoples tithed increase and estates, in all King-
 "domes and Republiks) was by Common consent imposed on
 "and reserved, received by Emperors, Kings Princes, and Su-
 "preme Magistrates from the people, for their support, defraying
 "the charges of the Government, and their peoples necessary de-
 "fence upon all occasions. Hence Tributes, Taxes, Customs
 "and publick impositions, were usually called TENTHS
 " (as well as Ministers Tithes) both amongst Gods own
 "people, 1 Sam. 8. 15, 17. (amounting To the tenth of
 "their estates and increase; as also amongst the ancient
 "Romans, Grecians, and most other Pagan Nations of old,
 " (as Mr. Mountague proves at large in his Diatribæ, c. 3. by
 "sundry Authors) as they were formerly and at this day

"so stiled, both (m) amongst the Turks, Moors, Spaniards, (m) Purchas
 "Germans, Italians, French, Danes, Swedes, Poles, Scots, Pilgrimage, p.
 "Irish, and most other Pagan and Christian Nations at this 304. 516. 621.
 "day; especially in England, as you may read at large in 630. The writ-
 "Rastals Abridgments of Statutes, Title Taxes and Tenths; ters of these
 "Brooks Abridgement, and Ashes Tables, Title Quinzime, several Nati-
 "Disine, Tax and Tallage, and our Parliament Records. And ons, Realms
 "from this number of Ten, their Officers as well of State as and Repub-
 "Religion, were usually stiled, Decemviri, Decuriones, Decu- likes, printed
 "mani, Decani, Decadarchæ, Decastatæ, Decatologi, Decatorii, in 16.
 "and the like; our Names of Offices of Deans, Tithingmen,
 "Collectors of Tenths, &c. proceeding from the self-same
 "Number; Sacred every way even amongst Pagan Nations,
 "both in their Duties of Piety and Policy, by constant tra-
 "dition, they knew not why nor wherefore, and likewise
 "amongst Gods people, upon the premised grounds. Hence
 Doctor Tillesley thus concludes in his Epistle to King James,
 before his Animadversions on Mr. Seldens History. Surely the
 Number Tenth or Tithe is Sacred and very Mystical, and
 communicated only to consecrated or Sacred persons. That are
 Gods Vicars upon earth; that is, Kings and Priests:
 Decima Regis et Decima Sacerdotis; who both stand
 in Gods place, and receive this Portion as Gods upon
 earth. From all which premises, Mr. Mountagu, Dr. Carlson,
 Dr. Tillesley, Dr. Selater and others conclude (and let our
 Army Officers, New Legifers, and all Tithe-opponents con-
 sider it) That the Ministers of the Gospel now, as well as Gods
 Priests heretofore, have an eternal Right to Ecclesiastical Tithes,
 by Gods own unalterable Institution; and none else any Right at all
 unto them but they; From which Right no man, nor all men can de-
 prive or debar them; by any pretended Right, Prescription, Modus
 Decimandi, Custome, Usage, Law, Statute or appointment of any other
 maintenance in lieu thereof, as more just, equal and convenient.

6. Tithes being originally due and paid to Jesus Christ
 himself, (n) God over all blessed for ever; yea specially, reser- (n) Rom. 9:5.
 ved by, appropriated, consecrated to our Lord God, as his peculiar
 Holy Portion, Tribute, Rent, Right, Inheritance, Homage, from
 the sonner of men, for the constant maintenance of his publick Wor-
 ship, and support of his Priests and Ministers attending thereon,

(o) Origen, Hom. in Num. c. 18. Ambrose, Sermon. 5. Fer. 2 & Augustin, Sermon. 219. Jerom, in Mal. 3. (p) Matilcon: 2. Can. 5. Moguntienfe. An. 813. & 846. & 847. Concil. Lateran. c. 54. Ticmenfe sub Leone 4. Londinense: 2. Joan: in Gratian. Surius, Hoveden. (q) Extravag. de Decimis. c. 13, 14, 15, 16. (r) See Mr. Seldens History of Tithes, c. 5, 6, 7, 8. Bocheilus, Decret. Ecclesi. Gall. l. 6. Tit. 8. Dr. Tilley's Animadversions, p. 4. to 30. (s) In his voyce.

to the end of the world. Lev. 27. 30, 32. Numb. 18. 24, 26, 28, 29. Mal. 3. 8, 9. Heb. 7. 2, to 10. 1 Cor. 9. 4, to 15. and thereupon being usually stiled, both by (o) *Fathers*, (p) *Councils*, (q) *Popes Decretals*, (r) *Princes Edicts*, and *Christian Writers in all Ages*, *Dominica substantia*, *Res Dominice*, *Dei census*, *Dei debitum*, &c. *Non ab hominibus, sed ab ipso Deo instituta: quas Deus in Signum universalis Domini tibi reddi precepit*, suas esse *Decimas asseverans*, &c. The constant payment of them to Ministers under the Gospel, is not only warranted, commanded by the equity and words of the 1, 2, 4, 5, & 8. Commandments of the Decalogue, (therefore far from being a Sin against the 2d. Commandment, as (s) *John Canne* most absurdly and impudently asserts; as if Gods Precepts were repugnant to each other:) but likewise expressly, positively, eternally, prescribed by our Saviour Christ himself, in this peremptory Gospel-Precept, recorded by three Evangelists, *Matth. 23. 21. Mar. 12. 17. Luke 20. 25. RENDER therefore to CÆSAR the things that are CÆSAR S; and UNTO GOD THE THINGS THAT ARE GODS.* Thus seconded by the Apostle Paul, *Rom. 13. 7, 8. RENDER THEREFORE TO ALL THEIR DUES, &c. Tithes* (as the premises evidence beyond contradiction) have *Gods own Image, Impresse, Superscription*, as visibly, as legibly engraven on them by himself, as any *Tribute-money* then shewed our Saviour, had *Cæsars*, by the *Mint-Masters*: yea, they were Gods own antient, standing, constant, known *Tribute*, at that very season when Christ uttered this precept, and some thousandsof years before, specially reserved by, and duly rendered unto God and his Priests, by all Gods faithfull people, many hundred years before we read of any *Tribute-money paid to Cesar*, or any other King or Prince. Upon which ground, as they were then, (by this direct Gospel-Commandment of Christ himself) enjoined to be as constantly, duly, truly paid to God and his Ministers, as any *Tribute, Tax or Customs* are unto *Cesar*, or other *Higher-Powers whatsoever*: So they have since our Saviours daies (except only in times of greatest persecution under *Pagan-Emperors*, during which some *Tithes* were rendered

red to Gods Ministers in some places, or things of greater value, as I shall prove anon) been still continued and universally paid to God in his Ministers, in all or most Christian Churches, Realms, Republicks, from the first publick imbracement of the Gospel amongst them, to this present, and more especially in this our Realm, as Mr. John Selden in his History of Tithes, Doctor Tillestey, Tyndarus, Rebuffus, with others prove at large; and the Author of Respublica, five Status Regni Poloniae (Lugduni Bat. 1627. p. 177.) thus attest, for the Church and Clergy of Poland, *Habent etiam Decimam omnium legitum, Publico Principum ac totius Poloniae consensu Jam inde ab initio susceptæ Religionis Christianæ attributas, & aliis quibusdam Pensionibus cumulas. Habent & luculentos fundos, Pradia, Pagos, Oppida, arces, & territoria; partim præcorum ibidem Principum & Regum; partim privatorum munificentia adjectas* (as they likewise had in (r) ours, and other Christian Realms) yet he afterwards subjoynes and complains, as we may justly do, *Nunc passim in alienas Donationes ac Decimas inauditur, longe majore avaritiæ rapacitatisque infamia, quam egestatis relevatione.* Therefore Gods and our Ministers Tithes, being by our Lord Jesus Christs own Gospel precept thus positively commanded to be constantly and duly rendered unto them, as well as tribute unto *Cæsar*; no conscientious Loyal Christians, but professed Atheists, Antiscripturists, Rebels unto God and Christ, can justly, or by any pretext of Conscience, refuse the due, constant payment of them, no more than of lawfull Tributes and Taxes legally imposed on them by common consent (u) in free and lawfull Parliaments; nor any *Cæsars*, Kings, Princes, Magistrates, or Supreme Powers, denie, defraud or deprive them of their Tithes and Dues, upon any pretext, without impairing, impeaching, subverting their own Rights and Titles to those civil Tenths, Tributes, which they challenge and receive from the people as their due, by this very Precept of our Saviour, which couples Gods Dues and his Ministers together with their own; the inviolable preservation whereof, is the best and readiest means to secure their own Tenths and civil Dues. Whereas these Princes, Potentates,

(r) See Spelman's Concil: Antiquæ Ecclesiæ Brit. Dr. Usher De Rerum Britannicarum Primordiis.

(v) See 25 E. 1. c. 5. 34 E. 1. c. 1. Cooks 2. Instit. p. 529, 532, 533, &c. & the Petition of Right 3. Car.

tates, Powers, Grandees, Legifers, who are so sacrilegious-
lie injurious as to invade, impair, diminish, substraſt or
abolish, Gods and his Ministers Tithes, Duties, or di-
vert them to pay their Souldiers, or any other publike
or private use, will thereby but undermine their own inter-
ests, and teach the people how to defraud, substraſt, deny
their own antient Civil Tenths, Customs, Duties, Taxes,
Rents, and New Impositions, Excises of all sorts, by way
of retaliation; most of the *Anabaptistical* and levelling present
Petitioners against Tithes and Glebes, petitioning, declaim-
ing likewise against all Customs, Imposts, Taxes old or new,
as (x) intollerable Grievances and binderances to free Trade; and
many of them asserting, all civil Supreme Powers and Magi-
strates whatsoever, as *anticristian* and unlawful, as *Tithes* and
Ministers are in their false account.

Lastly, all Opposites to our Ministers Tithes do, and must
of necessity acknowledge (from the Scriptures insisted on
in the first Proposition, and Reasons there alleged) That some
competent Maintenance, Salary, Recompence, Reward, or other
(arbitrary as they hold, certain and settled as we assert)
belongs to the Ministers of the Gospel by a divine, moral, natural
Right, Justice, and Equity; as all grant a Sabbath (and Go-
vernment) in general to be of divine Aunority, Institution, and
morally due to God. Now the whole Church of God from the
creation to this present, (though under various dispensations
in the times of the Patriarchs, Law and Gospel) being but
(y) one intire Corporation or spiritual Body-Politique, whereof Jesus
Christ himself is the only head, Kings, Lord, Law-giver, High-
Priest, Chief Pastor, Minister, Advocate, Saviour, Foundation,
Corner-Stone; and the successive Priests, Ministers and
Members thereof from the beginning to the end of the
World, serving, worshipping, adoring, only one and the self-same
true, (z) immutable, invisible, eternal Lord God, according
to his prescribed will and word: and Jesus Christ himself
(the only High priest of this Church for ever) receiving, and
God his Father prescribing Tithes for the Maintenance of
his Priests and Levites, both before and under the Law;
and no wayes abolishing, but ratifying them in and by the
Gospel, as I have already proved: There neither is, nor can
by

x See Lucas
Ofiander, En-
chirid. Contr.
cum Anabap-
tistis. Harmo-
ny of Confes-
sions, Sect. 19.
of the Civil
Magistrate.
My Sword of
Christian Ma-
gistracy sup-
ported.
y John 10. 16.
c. 11. 51, 52.
Eph. 1. 22, 23.
c. 2. 13. to the
end, c. 4. 4 to
17. c. 5. 23, to
33. John. 17.
10. to 25.
Cant. 6. 9.
Ezech. 37. 16,
to 24. Rom.
12. 4. 5. Eph.
1. 10. 1 Cor.
10. 17. c. 12.
12. 13. Col. 3.
15. Hebr. 12.
23, 23. Isay
66. 18, to 24.
Z Mal. 3. 6.
Iam. 1. 17.
Hebr. 7. 24.
c. 13. 8. 1 Tim.
5. 15, 16. Psal.
22. 26, 27.

be any other particular kind of competent, sitting, standing, settled Maintenance, Reward or Recompence for all the Ministers of the Gospel evinced, demonstrated out of Gods word, which may be truly reputed moral, natural, divine, universal, perpetual and unarbitrary; nor any other duly rendered from all Christians in all Ages, places, (a) *in Faith*, a ROM. 14. 23. *Conscience, and sincere obedience towards God*, as such a maintenance, but this of Tithes alone; independent on the lusts & wills of men: It being that which the Patriarchs, (no doubt by Gods prescription being paid *in Faith*) both vowed and paid to God before the Law; which God himself afterwards specially reserved, prescribed, and all his people duly rendered under the Law; annexing many promised blessings to the true payment, denouncing many threats, curses to the sacrilegious Substraction or detaining of them; that which Christ himself and his Apostles most specially pointed at, commended, ratified in the Gospel; that which all Christian Kings, States, Magistrates, Churches, Christians under the Gospel in all Ages, places have generally fixed upon, approved, asserted, prescribed, ratified, as not only sacred and divine, but as such a most just, wise, equal, excellent, incomparable way of maintenance (invented by the most wise God) which cannot be matched, much less amended, exceeded by all the policy, wit, or wisdom of men: being a most certain, standing, unvariable, convenient Allowance in all Ages, places, seasons, alterations, how ever things rise or fall, continuing unalterable like the weekly Sabbath) as to the proportion or *quotapars*, in all vicissitudes of warre, peace, plenty, scarcity, famine; and causing all Ministers to sympathize, fare, share alike with their people everie where, be the times and seasons good or bad, wet or dry, plentiful or barren; and giving them a competent share in (b) all their Temporal Blessings, with-
b Gal. 6. 6.
 Gen. 14. 12.
 Hebr. 7. 2.
 out such toyl or labour as might interrupt them in their Ministry, Studies, and furnishing them with a tenth part of every tythable Thing their respective Parishes yield for the food, cloathing, support of themselves, Families, Cattel, or vendibles of somekind or other, sufficient to buy what else they want. This way of Maintenance therefore

e 2 Theff. 2.
3, 4.

so sacred, divine, ancient, moral, universal, convenient, equal; unalterable, and so long continuance in Gods Church in all Revolutions, may not, must not, cannot be either totally abrogated, subtracted, detained, diminished, nor changed into any other new-fangled pretended more equal, just, certain, convenient, lesse troublesome *Stipendiary, Salary*, by any *pragmatical, Jesuitical, Anabaptistical, Atheistical Politicians, Statists, Powers or Legislators whatsoever*, without the highest *Antichristian Pride, Presumption, Insolency*, and (c) *Exaltation of themselves above and against God himself*, whose special sacred Institution, portion, rent, inheritance, right, and due they are; particularly (both by name and kind) reserved, prescribed by, appropriated, devoted to himself, by his own command; which all Emperors, Kings, Princes, Potentates, Powers, Generals, Armies, Nations in the world have no Power or Jurisdiction to repeal, disobey, change, alter; no more than Tenants their Landlords antient *Quitrents, Services, Tenures, or Subjects, Servants, their Kings or Masters Laws, Orders, Mandates*, yea no more than they can change Gods weekly Sabbath into another different proportion of time, or any other sacred Institution, into a new superstitious humane Invention, as learned *Keckerman*, in his *System. Polit. l. 1. c. 21. Polanus* in *Ezech. 48. v. 14. Dr. Carlton, and Dr. Scalter*, in their *Treatises of Tithes*, assert and prove at large.

This divine Right of Tithes even under the Gospel, which I have pleaded for, hath been constantly asserted in all Ages, since the Apostles times till now, by *Fathers, Councils, the Laws, Edicts of Christian Emperors, Kings, Parliaments, Canonists, Casuists, Schoolmen, Historians, Lawyers, Popish, Protestant Divines* of all sorts and Nations. *Dr. Richard Tillely* in his *Animadversions upon Mr. Seldens History of Tithes*, printed London 1619. p. 3, to 30, hath collected a Catalogue of no lesse than 72. such Authorities (in a Chronological method) before the year of our Lord 1215. as have asserted their *Ius Divinum*, in all Ages before that; whereof *Irenaeus* (flourishing in the year of Christ 180.) is the first, and the Constitutions of *Fredericum the second*, the last, where those who please may peruse them. *Mr. Seldens laborious*

laborious *History of Tithes, and Review*, especially ch. 5. 6, 7, 8, 9. supplies us with many more Authorities of this kind, in succeeding times, especially with our own Domestique *Laws and Councils*, to whom I refer the impartial Reader, and to Dr. Tillety, Dr. Sclater, Mr. Mountague, Mr. Nettles, and Sir James Scoble their Animadversions on and Answers to his *History*: If any desire further satisfaction in this point, let them peruse *Andr. Hispanus, De Decimis Tractatus. Petrus Rebuffus, and Tyndarus De Decimis*, printed Colo. 1590. *Gaspar Boetius, De Deciman Tutori Hispanico JURE præstanda*: Grav. 1565. *Ignatius Laferte & Molina, De Decimis Venditionis, & Permutationis. Ioan. Giffordus, Moderata Dissertatio de Ratione alendi Ministros Evangelicos*: Hanov. 1619. *Gulielmus Redoanus, De Rebus Ecclesiæ non aliendis*: Ven. 1589. & *De Spoliis Ecclesiæ Romæ*. 1585. *Alexander Siaticus, Respect. in Extrav. Ambiciosæ: De Rebus Ecclesiæ non aliendis. Alph. Villagus, De Rebus Ecclesiæ non ritè alienatis, recuperandis*: Bon. 1606. (a Treatise of hard digestion in these sacrilegious times:) Sir Henry Spelman, *De non temerandis Ecclesiis*: Dr. John Prideaux, *Orat. 5. De Decimis*: Dr. Edward Reynolds, *Explanation on Psal. 110. v. 4. Gul. Zepherus, Legum Mosaicarum Explanatio*, l. 4. c. 40. And learned Hugo Grotius, who thus concludes in his Book *De jure Belli & Pacis*, l. 1. c. 1. 'et. 17. p. 9. (deservedly magnified by all Scholars, Lawyers, Politicians, Souldiers, and therefore I close with it, to stop all their mouths at once.) *Lex vetus de Sabbato, & altera De Decimis, monstrant Christi- anos obligari, nec minus Septima temporis parte ad cultum divinum; Nec minus fructuum Decima in alimentum eorum qui in sacris Rebus occupantur, aut similes pios usus seponant.* Resolving the tenth part of mens increase at least, and no smaller proportion, to be (d) as justly, morally, perpetually due to God and his Ministers under the Gospel from all Christians, as the weekly Sabbath, and seventh part of their time, and no lesse, is due still by them to God and his public worship.

Thus much for the *divine Right of our Ministers to their Tithes*, omitted in the former part, but here supplied, for

d See Sclaters Ministers Por-
tion, p.
224, 225, 226,
where he
proves this
by their paral-
lel.

the Readers fuller satisfaction in these *Sacrilegious times*, which so violently and impiously decry it without Scripture, Reason, Antiquity, Authority, out of malice and design. The succeeding *Chapters* more concern their *Legal, Rational Right* and Equity depending on their Divine,

CHAPT. III.

HAVING dispatched the two principal Propositions of greatest concernment, (wherein I have been larger than I at first intended) to satisfy all mens Consciences, and stop the mouths of all *Gain-sayers*, I now proceed to the third Proposition.

That if Tithes and other maintenance by Glebes, Oblations, Pensions, formerly settled on our Ministers, be either wilfully withheld, or substracted from them by the people, in part or in whole, the Civil Magistrates may and ought by coercive Laws, Penalties to enforce the payment of them in due form and time, both by the Law of God, and Rules of Justice, without any Injury or Oppression to the people.

This Proposition necessarily follows from the former two : for if there be a just, competent, comfortable Maintenance due to all lawfull painfull Preachers, and Ministers of the Gospel, even by divine Right, institution, expresse Precepts, both of the Gospel and Law of God ; and that as a just Debt, hire, wages, salary, right, not as a mere voluntary Gift, Alms, Benevolence; and the settled maintenance of our Ministers by Tithes, Glebes, Oblations, Pensions, and other Duties, be such ; as I have already demonstrated : then the Civil Magistrates may and ought by coercive Laws and Penalties to enforce the payment of them in due form and time (as our very Officers by such means enforce their Souldiers, Parents their Children and Servants, Schoolmasters their Scholars, yea our Troopers their very Horses, held in with Bits and Bridles when unruly, and quickned with Spurs when lazy : and Shepherds their very Sheep, with their Dogs and hooks, when there is cause, to do their duties, and reform their Errors) without

out the least guilt or colour of Injury or Oppression to the wilfull, obstinate, or negligent detainers of them; and that by the self-same Laws, rules of Justice, Reason, Conscience, as all Tith-Opponents yet grant, they may enforce obstinate or negligent Tenants, Creditors, Masters, Publick or private Accomptants, Trespassers, Disseisors, and the like, to pay their just Rents and Services to their Landlords, their due Debts to their Creditors, their contracted wages to their hired Labourers or menial Servants, their audited Arrears to the publick Treasury, or others to whom they are indebted upon Account, their ascertained damages to such as they have injured, and to restore the Goods or Lands unjustly taken or detained, to those they have plundered or disseised of them, yea as justly as they may by any coercive Laws and means enforce and constrain any obstinate Persons or Merchants, to pay all Tenths, Fifteens, Subsidies, Ayds, Customs, Tonnage, Poundage, for defence of the Realm by land or sea when publickly and legally granted in and by a full, free, and lawfull Parliament, duly summoned and elected by the people, according to the (a) manifold Laws and Statutes enacted for that purpose: the want of which indubital Ingredients only, how fatal they have been to Parliaments in former Ages, to make them and all their Acts, Judgements, Orders, Ordinances, mere Nullities, and what a prejudice they have been to the People and Republick too, those who please may read at leaseure in the Statutes of 39 H. 6. c. 1. & Ror. parl. n. 3. 17. c. 7. And the Act for repealing the Parliament of 21 R. 2. in the Parliament of 1 H. 4. c. 3. The reason of which Repeal, is thus recorded by Mr. Oliver Saint Iohn in his Declaration in Parliament against the Shipmony Judges, Anno 1640. (printed by the Commons command) p. 33. That Parliament of 21 R. 2. of Revocation, was held by force, as is declared in the Parliament Roll of 1 H. 4. n. 21, 22. That it was held *Viris armatis, et Sagittariis imminens*. The Knights of Parliaments were not elected by the Commons, *Prout mos erexit, Sed per Regiam voluntatem*: And so the Lords Rex omnes Dominos *Sibi adhaerentes* summonare fecit. Whereupon Nu. 48. These judgements of Revocation (and that of the whole Parliaments proceedings

a 3 E. 1. c. 1. 5
R. 2. Stat. 2. c.
4. 12 R. 3. c. 12.
7 H. 4. c. 14.
11 H. 4. c. 1.
1 H. 5. c. 1. 6
H. 6. c. 4. 8 H.
6. c. 7. 10 H. 6.
c. 2. 23 H. 6.
c. 11. 32 H. 6.
c. 15. 9 H. 8.
c. 10. 27 H. 8.
c. 26. 35 H. 8.
c. 11. 17 Car.
The Act for
Triennial Parliaments,
Cooks 2 In-
stit. p. 168,
169. & 4 In-
stit. p. 1. 45,
46, 47, 48,
49.

too) are declared to be *Erronea, Iniqua, et omni juri et rationi repugnantia*, *Erroneous, wicked, and contrary to all Right and Reason*: So *Mrs Saint John*, Numb. 37. This was one grand Article of Impeachment of King Richard the 2^d. for which he was then deposed from his Government by a forced Resignation. *Heu licet quod eo Statuto & Consuetudine Regni sui, in Convocatione cujuslibet Parliamenti sui, populus suus in singulis Comitatus Regni DEBEAT ESSE LIBER* ad eligend. & deputand. *Milites pro bujusmodi Comitatus, ad interessend. Parlamento, & ad exponend. eorum gravamina, & ad prosequend. pro remediis superinde, preu eis videbatur expedire; Tamen prefatus Rex ut in Parliamentis suis ut liberior consequi valeat suæ temerariæ voluntatis effectare direxit mandata sua frequentius Vicecomitibus suis ut certas Personas per ipsum Regem nominatas ut Milites Comitatus venire faciat ad Parliamenta sua: Quos quidem Milites eidem Regi faventes indulgere poterat prout frequenter fecit quandoque per minas varias et terrores, quandoque per munera ad consentiend. illis quæ Regno præjudicialia fuerant et Populo quamplurimum onerosa, et specialiter ad concedendum eidem Regi Subsidium ad certos Annos suum Populum nimium opprimendo.* Which I leave to *John Canne* to English for those who understand not Latin, or our Laws, and would strip our learned Ministers of their Tithes and settled maintenance by colour of an extraordinary call (as he terms it) to such an extraordinary Sacrilegious work as this.

Quest. But what ground is there in Scripture (may some demand) for compelling People to pay their Tithes and other Duties to their Ministers?

Ans. I answer, 1^o. We have the President, Law, and Commandment of Godly *Hezekiah*, recorded in the 2 *Chron.* 31. 4, 5, 6, 7, 8. with the good effect it wrought, already recited. 2^{ly}. The Examples of zealous *Nebemiah*, and the Religious Nobles and People under him; who entered into a solemn Covenant, curse, oath, and made Ordinances to charge themselves yearly with the third part of a *Shekelle* for the service of the House of God: and that they would bring in all their First-fruits and Offerings, and the Tithes of their ground unto the Levites, that the same Levites might

might have their Tithes in all the Cities of their Tillage, Neh. 9. 38 c. 10. 1. throughout, specially v. 29, 32, 37, 38, 39. ch. 12. 44, 45. which when afterwards neglected, by the people, Nehemiah contended with the Rulers (for their negligence in not enforcing the people to pay them) whereupon this effect ensued, Then brought all Judah the Tithes of the Corn, and the new Wine, and the Oyle unto the Treasurers, &c. And Nehemiah was so far from deeming this Injustice or Oppression, as some now maliciously term it; that he prays, Remember me, O my God, concerning this, and wipe not out my good Deeds, that I have done for the House of my God, and for the offices thereof, Neh. 13. 10, to 15. From which President Nicholas Hemingius (a far better Divine and Scholar than John Canne and all his Associates against Tithes) thus resolves in his Commentary on 1 Thess. 5. 12, 13. Therefore the Godly are to be admonished, That by Divine Right they owe Stipends unto the Ministers of the Church. But that nothing may be here neglected to the damage of the Ministry, This care belongs to the Superiours. For if Kings be nursing Fathers to the Church (as Isaiah admonisheth) *Postulant et debent jure divino ministris Ecclesie stipendia ordinare*, they may and ought by Divine Right (or Gods Law) to ordain Stipends to the Ministers of the Church, by the example of the most godly King Hezekiah, 2 Chron. 31. That they may wholly add themselves to the Law of God. And if the people detain these Salaries, and settled Dues from them, they may enforce them by Fines, penalties, and Actions to pay them.

3ly. If these Examples prevail not, we have the President of a zealous Heathen Prince (who shall rise up in judgement against many pretended Magistrates, refusing to assist complaining Ministers to recover their just Tithes and Dues from their refractory ingrate people) to wit, King Artaxerxes, who making a Decree for furnishing Ezra the Priest with whatsoever he should require for the maintenance of Gods worship and House, Ezra 7. 11, &c. concludes it thus v. 26. And whosoever will not do the Law of thy God, and the Law of the King (which confirm our Ministers Tithes and Dues) Let Judgement be executed speedily upon him, whether it be unto Death, or unto Banishment, or to Confiscation.

of Goods, or to Imprisonment. And lest any should deem this a Tyrannical, Oppressing Edict, Ezra himself subjoins in the very next words, *v. 27.* Blessed be the Lord of our Fathers, who hath put such a thing as this in the Kings heart. Which Law if now put into due execution, would send Canne and most of his Confederates here packing back again to Amsterdam, or some Gibbet, or Prison, and strip them of the Goods they have got by the warres and troubles of the time.

4ly. We have King Darius his Decree for repairing Gods House, and furnishing the Priests there with all necessaries they required, which thus concludes with a most severe penaltie against the wilfull Disobeyers of it, *Ezra 6. 11.* Also I have made a Decree, That whosoever shall alter this word, Let Timber be pulled down from his House, and being set up, Let him be hanged thereon, and his House be made a Dunghill for this. How many new Gibbets should we now have throughout England, and how many new-purchased Houses by those who had none of late, would be made Dunheaps, if this rigid Law were now put in ure? Which may stop the clamorous mouths of such who cry out against Laws and Ordinances for Tithes, prescribing more moderate penalties.

Object. But all this is but Old Testament ~~and~~ ^{well} many now object: what can you allege for ~~your~~ ^{your} Propositions ~~and~~ ^{out} of the Gospel?

Answer. To stop their mouths, I answer,

1. That the Gospel expressly commands all living under it, To render to all their Dues: Therefore to Ministers (to whom I have proved Tithes and other settled maintenance to be a just Due and Debt) to owe nothing to any Man, *Rom. 13. 7, 8.* Therefore not to Ministers. But what if bold, atheistical, obstinate or covetous Wretches will not pay these Dues to their Ministers, doth the Gospel allow Magistrates and higher Powers to compel them to it? Yes, in the very antecedent words, *v. 4, 5.* If thou do that which is evil, (as the defrauding, denying, detaining of the Ministers, as well as the Magistrates, or any others Due Debts and Salaries, is a doing of evil, prohibited by the forecited words

words, and many other Texts elsewhere insisted on) be afraid, for he beareth not the Sword in vain; (as he should do, might he compell none by it to their duties) For he is the Minister of God, even a revenger to execute wrath upon him that doth evil: **Wherefore ye must needs be subject** (in yielding to their commanding Laws and Ordinances for Tithes and Ministers Dues, as well as others, edged with coercive Penalties) **not only for wrath** (that is, for fear of the Penalties which else fall upon you for your disobedience, exasperate the Higher Powers and Civil Magistrate to execute wrath upon you) **but even for conscience sake**; which should more prevail with men than wrath and Penalties; though our Tithe-detainers now are grown so atheistically impudent, as to alledge conscience for not rendering them, and robbing God himself of them, *Mal. 3. 8.* as well as his Ministers.

2ly. The Holy Ghost by the Apostle Peter thus seconds his former precept, by Paul, *1 Pet. 2. 13, 14. Submit yourselves to every Ordinance of man for the Lords sake, whether to the King, as Supreme, or unto Governours: who have made many Lawes and Ordinances for payment of our Ministers Tithes and Duties.* Yea, but say our sturdy armed, and unarmed Tithe-detainers now; What if we will not do it, as we are resolved, notwithstanding all such Laws and Ordinances? What? Are you resolved to disobey and contemn God's Gospel, Laws and Ordinances as well as Mans? Where is your Religion, your Sainthood you so much boast of? *Will you* provoke the Lord himself to wrath, are you stronger than he?* I presume, not: Therefore the Apostle subjoins, That these *Kings and Governours are sent by him for the Punishment of Evil doers*: And such are all those who detain the Ministers established Dues, who are not only *Treves and Robbers of God* in the Old Testaments language, *Mal. 3. 8.* but committers of Sacrilege, *Rom. 2. 20. Thou that abhorrest Idols* (as many Tithe-oppugners pretend they do) **Doest thou commit Sacrilege and Church Robberie?** *Acts 19. 37.* in the New Testaments and meer Heathens Dialect; who fall under the just punishment of *Kings and Governours*, whom God will bear out in the just punishment of such

* *1 Cor. 10. 13.*

a 2 Sam. 3. 39.

h Heb. 10. 31.

evil doers, or else punish them himself in a more severe manner, if the Armed sonnes of a Zeruiah be too hard for David, and ^b It is a fearful thing to fall into the bands of the living God, who even under the Gospel is a consuming fire, Heb. 12. 29. and hath proved so to many Tithe-oppugners very lately, both in consuming their Houses and personal Estate, as well by real fire, as by inflicting Spiritual judgements on their souls.

3ly. Our Saviours own words recorded in the Gospel, are direct in point. Luke 12. 57, 58, 59. Mat. 5. 25. And why, even of your selves judge ye not what is right? (in paying your just Dues and Debts to all you owe them without sute or coercion, as the next words literally import:) When thou goest with thine adversary to the Magistrate, as thou art in the way give diligence that thou mayest be delivered from him, lest he hale thee to the judge, and the Judge deliver thee to the Officer, and the Officer cast thee into prison Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing; or very last mite. Here is a Gospel resolution of our Saviour in two Evangelists, ratified with a verily I say unto thee; That all those who will not pay their Ministers Tithes and Dues, as well as other mens Debts, may be lawfully brought and haled perforce before the Magistrate, and by the Magistrate and Judge, condemned in double Damages, cast into Prison, and not suffered to come out thence, till he have paid the utmost farthing, not only of his detained Tithes and Dues, but of his fine, forfeiture, and costs of sute, prescribed by our Laws. And let all our Swordmen and other oppugners of our coercive Laws against detainers of Ministers Tithes and Dues, give our Saviour himself the Title of a Tyrant, and Oppressor, a Lyar, if they dare, and that such proceedings are not sufferable under the Gospel.

4ly. There is nothing so free and voluntary in the world, that I know, as Almes and Charity to poor distressed Saints and Christians; Yet the Gospel accompts this a due Debt; and all able to give them, Debtors, Rom. 15. 27. And if any refuse to render them, out of their Hard-heartedness, and want of Charity; the Christian Magistrates under the Gospel may, not only rate and assesse them according to their

their Estates towards the Poors relief; (as they do in all Christian Republicks and Realms) but by *Distresses, sale of Goods and other coercive wayes* compel them to render them; and that both by the Common law of England, and the Statutes of 22 H. 8. c. 12. 27 H. 8. c. 25. 1 Edw. 6. c. 3. 5 E. 6 c. 2. 7 E. 6. c. 11. 1 Phil. & Mar. c. 6. 5 Eliz. c. 3. 14 Eliz. c. 3. 18 Eliz. c. 3. 22 Eliz. c. 11. 23 Eliz. c. 3. 31 Eliz. c. 10. 35 Eliz. c. 7. 43 Eliz. c. 2. as *Dalton* and other *Justices of Peace, Tit. Poor, Maimed Souldiers*. Therefore admit *Tithes* mere *Alms* (as some would have them) yet when and where detained, they may be as justly levied and recovered by coercive Laws and Statutes as *Alms* to the Poor, and those who condemn coercive Laws for *Tithes* as unbeseeming the Gospel, must Tax and Repeal all Laws for the Poor, and for *Maimed Souldiers* too, as such; which I presume they will not do.

5ly. I suppose neither *Canne* himself (who receives pay as a *Chaplain* to the Army out of publick Contributions from the people, not from voluntary contributions of the Souldiers) and all other Officers and Swordmen oppugning the coercive Maintenance of our Ministers by *Tithes* or otherwise, will maintain even unto death; that the People (even against their wills and Consciences too) may be enforced to pay Monthly *Taxes* and *Excises* (amounting to twenty times more each year than all the Ministers *Tithes* in England) by coercive Orders and Ordinances, (though not made in a full, free, or old English Parliament, nor warranted by so many indisputable Acts of Parliament as Ministers *Tithes* and Dues) and levied by Imprisonments, Distresses, Forfeitures, armed violence, and free quartering of Souldiers on the people, (though adjudged *High Treason* in *Straffords Case* in full Parliament, for which he lost his Head;) our Ministers therefore being real *Spiritual Souldiers of Jesus Christ*, even by the Gospels Resolution; and not to go a warfare at any time on their own free cost, but upon the Peoples pay & wages, as due to them, as any Souldiers (which I have formerly proved) they must by the self same reason acknowledge the levying & enforcing of the payment of their less Burdensome, and more legal, necessarie *Tithes* for the defence and preservation of the very Gospel, Religion, Gods Glory and Mans Salvation once a year, by penalties, forfeitures, imprison-

ments, or distresses when obstinately detained: or else disclaim their own coercive Contributions first, to maintain unchristian bloodie wars between Christians of the same Religion, in firm unity, and amity with us, which are not so necessarie, or commendable amongst Christians, who should

a Rom. 12. 18. (a) live peaceably with all men (not make a last Trade of
 b Cor. 13. 11. war) (b) Love as Brethren, (c) Lay down their Lives one for
 2 Gal. 5. 13. another, Yea (d) love and pray for their Enemies (not murder
 Ephes. 4. 2. 1 or destroy them) and (a) beat all their Swords into Plowshares
 Pet. 3. 2. and their spears into Pruning Hooks, not lifting up Sword Nation
 c 1 John 3. 16. against Nation (as now they do to the peril of the Gospel,
 d Matth. 5. 44. reproach and slaughter) and learn war no more) as is the Spi-
 Rom. 12. 20. ritual warfare of our Ministers against the World, Flesh,
 2 Isay 2. 4. Sin, Devil, and all Errors, Blasphemies, Corruptions, for
 Micha. 4. 3. the eternal Salvation (not Destruction) of mens Souls
 and Bodies too.

6ly. We find it long since prophecied in the Old Testament, in relation to the calling to the Gentiles by and under the Gospel, Isay 49. 23. That the **KINGS** of the Gentiles should become Nursing-Fathers, and their Queens Nursing-Mothers to the Church, Isay 60. 9, 10. Surely the Isles shall wait for me, and the Ships of Tarshish first, to bring my Sons from far, their Silver and their Gold with them: And the Sons of Strangers shall build up the walls, and their Kings shall minister unto thee, Psal. 72. 10, 11. The Kings of Tarshish and of the Isles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts, yea all Kings shall bow down before him (and then) all Nations shall serve him. Thus seconded in the New Testament, Rev 21. 24. where it is prophecied of the Heavenly Jerusalem (the Church of Christ) the Kings of the Earth do bring their Glory unto it. Which Prophecies concerning Kings, and likewise Kings of Isles in particular (and no other sorts of Governors, which is observable) have been most eminently verified of the Kings and Queens of this Isle and Realm of Britain, beyond all the Kings, Queens, Regions, Isles and Kingdoms in the world besides, to the eternal Honour of that late rejected, abjured form of Kingly Government (derived from Gods

b Psal 47. 1, 6.
 7. 1 Tim. 1. 17. own form of (b) Kingly Government over the whole world.

and

and of (c) Christs Royal Government over his Church both c psal. 2. 6. pf.
 Militant and Triumphant) and of this our Isle : where God 48. 2. Rev. 15.
 blessed our Church and Kingdom, 1. with three such worthy 3. Iohn 1. 44.
 Heathen Kings in Succession, (a Arviragus, Marius, and Coy- Zech. 9. 9.
 lus) who though they embraced not the Christian Faith a Capgrave in
 here preached soon after our Saviours Ascension by James vita Ioseph.
 the Son of Zebedee, Simon Zelotes, Peter, Paul, Aristobulus, and Will. Malmes-
 Philips twelve Disciples, wherof Ioseph of Aramathea (who bury De An-
 honourably interred our Saviour) was chief, Yet they cour- tiq. Glastoni-
 teously entertained them, permitted them freely to preach the cens Ecclesiz,
 Gospel to their people, gave publick entertainment to the persecuted Spelman.
 Christians resorting thither as to a safe and peaceable Sanctuary, Concil. Epist.
 when they were forcibly expelled out of all other Kingdoms and Dedicatoria,
 Countries throughout the world, and Roman Empire, by bloody & p. 1. to 12.
 Persecutors, bestowed Lands and a comfortable Maintenance on the Dr. Vsher Ec-
 Preachers of the Gospel at Glastonbury, where they built the first clesiz Brit.
 Christian Church in the world; and were the first Kings and Aniquitates :
 Kingdoms in the world who gave publique Reception, Protection, c. 1. Godwin,
 Countenance, Maintenance to the Preachers and Professors of the Mathew Par-
 Gospel, as not only our own Historians, but two forcin Wri- ker, Speed,
 ters, namely Polydore Virgil: Hist. Angl. l. 2. and Cardinal and sundry
 Baronius himself. Annal. Tom. 1. An. 95. n. 5. with Spon- others.
 damus in his Epitome of him, records. 2ly. With the first b Antiqu. Ec-
 Christian King we read of, publickly baptised, professing clesiz, Brit.
 and establishing the Christian Faith, builded, endowed Chur- Fox Acts and
 ches and Ministers with Glebes and other Maintenance; to wit our Monuments,
 famous Kirg Lucius, who about the year 187. (as (b) Mat- Spelman.
 thew Paris, Matthew Westminster, the History of Rochester Concil. p. 12.
 and others record) Possessiones et Territoria Ecclesis &c. Dr. Vsher
 et viris Ecclesiasticis abundanter conferens Chartis & Eccles. Brit.
 Munimentis omnia communibit: Ecclesias vero cum suis Cemi- Antiqu. c. 4.
 teriis ita constituit esse Liberas, ut quicumque Malefactor ad illa 5. 6.
 confugeret, illesus ab omnibus remaneret: (a good Policy at c Ad An. 127.
 that time to draw Pagans to frequent the Church, and hear Roger Wen-
 the word, to convert them both from their Paganism and dever ad An.
 evil Lives;) He not only giving all the Lands and Possessions 184. Dr. Usher
 belonging to the Pagan Temples and Priests to the Churches and Eccles. Brit.
 Ministers of the Christians; Sed quia maiorem honorem illis im- Antiqu. p. 127.
 pendere debuerat, augmentabit illas amplioribus agris et berg. 126. 1078.
 manis;

manſis, omnique libertate ſublimabit, as *Gulfridus Mon-*
munienſis, and *Gervafius Tilburienſis* affirm: Here was a
 true Nurfing Father indeed to Gods Church and Miniſters:

a Matth.
 Weſtm. Graf-
 tong Holin-
 ſhed, Fox
 and Speed.

3ly. With the firſt Chriſtian Queen we read of in all the
 world, to wit, *Queen Helena*, (a) Daughter and Heir to King
 Coel, and Mother to *Constantine the Great*, who was a carefull
 Nurfing Mother, and Bountifull Benefactor to the Church and
 Miniſters of Chriſt, as *Eusebius* in the life of *Constantine*,
Ambroſe Oratio in Obitu Theodoſii, *Baronius* in his *Annals*, and
Speed in his *Hiſtory of Great Britain*, p. 156. record. Whence
 ſhe was ſtilled in ancient Inſcriptions, *Venerabilis ET PI-*
ISSIMA AUGUSTA; both for her extraordinary Piety, and
 her converting of *Constantius* her Husband to the love and pro-
 tection of the Chriſtian Religion, and the Profeſſors of it, who by
 her means creeping out of the Dens and Caves wherein they were
 hid, began to exerciſe their Devotions publickly, and TO RE-
 EDIFIE THE OLD RUINATE CHURCHES
 (which *Diocleſian* the perſecuting Emperour had levelled to the
 very ground in all places,) and TO ERECT NEW;
 (b) She herſelf at her own coſt, erecting a Stately Church over our
 Saviours Sepulchre at *Jeruſalem*, famous till this very day.

B Matth.
 Weſtm. An.
 307. Dr. Viſ-
 er Eccleſ. Brit.
 Antiqu. c. 8.
 Speeds Hiſto-
 ry p. 156, &c.
 Baronius, An.
 306. n. 16.
 c *Eusebius*,
Eutropius, *Zo-*
naras, *Grim-*
ſton, *Speed*,
 and others in
 his Life, Fox
 Acts and Mo-
 numents, vol.
 I.

4ly. With the firſt Chriſtian Emperour in the world, even that
 famous *Constantine the Great*, born and elected Emperour in this
 Iſland, educated in the Chriſtian Faith by his pious Mother,
 the beſt, the Greateſt Nurfing Father the Church of God ever
 yet enjoyed in the world.

(c) For firſt, He deſtroyed the two Grand Perſecutors
 of the Chriſtian Religion, *Maxentius* and *Licinius*, with
 their Adherents, and demolished all the Idol-Gods and Mo-
 numents of Idolatry throughout his Dominions.

2ly. He reduced all the exiled Chriſtians driven out of
 their Countries into deſolate Iſlands, Caves, Dens, De-
 ſerts, reſtored them their loſt Poſſeſſions, eſtabliſhed Chri-
 ſtian Magiſtrates throughout his Empire, encouraged, pro-
 tected the Chriſtians in all places, in the publick Profeſſion
 of their Religion, and ſuppreſſed the *Hereties* and *Schiſmes*
 that ſprung up amongſt them, by Councils and publick
 Edicts.

3ly. He cauſed all the Churches in this Iſle and elſe-
 where

where, which by the Decrees of Dioclesian were levelled in all places to the very ground (which some Atheistical Anabaptists, and Jesuitical Incendiaries even in these pretended glorious times of Piety and Reformation endeavour to do again) to be re-edified, and new ones to be founded throughout his Dominions; himself erecting most Magnificent Temples to Gods honour, (as King David did out of holy zeal, and love to God, not Popish superstition, as some now censure it, 2 Chron. 22 5. c. 29. 1, 2, 3.) both in Rome it self, Ierusalem, Hostia, Neapolis, Hircapolis, Constantinople, and other Cities, endowing them with ample possessions, and all other Churches with convenient Glebes, Mansions and Revenues.

4ly. He encouraged, protected, advanced Godly Ministers, Learning and Religion, by settling a competent maintenance on them, both for their livelihood and encouragement, most preferring, esteeming, rewarding the best deserving of them. And by this means so laid the foundation of the Christians security, and the Churches maintenance, that the same hath stood under the Protection of Christian Kings and Princes ever since. And albeit many Casars his Successors, have often attempted to shake it by their Authorities, and the sharp Instruments of Heretiques have dangerously undermined it, yet hath it borne out the storms of all their boisterous assaies, and stood in the strength that this Emperour first laid it, (as Speed and others observe.) And for these blessed fruits of this prime Nursing Father of Gods Church, he had then, and ever after, these most Glorious Titles conferred on him by the Christians, and Ecclesiastical Writers, Most Blessed Emperour, most Pious, Sacred, Divine; Most happy Redeemer and Restorer of Romes City, and the whole World from Paganism, Tyranny, Persecution, and founder of the Churches Peace. Which those shall never enjoy, who labour to demolish and extirpate what he thus founded and established.

5ly. God hath blessed our Church and Isle (as Io. Capgrave in his Prologue, Sir Hen. Spelman in his Epist. Dedicatory to his Councils, and the Author of *Fasciculus Temporum* record) with more Kings & Queens, who for their extraordinary Piety, incredible Zeal, liberal Alms, manifold works of Mercy, incomparable Humility and contempt of the World, their munificent, magnificent and admirable

a Eusebius de
vita Constan-
tini, Gildas,
Marth.
Westm. An.
318, to 351.
Speeds Histo-
ry, p. 159,
161. Spelman.
Concil. p. 45.
Dr. usher Ec-
cles. Brit. An-
tiqu. c. 8.
throughout.

mirable Bounty to the Ministers and Saints of God, and in building, adorning, endowing Churches with Tithes and Glebes, and some of them for suffering Martyrdom for defence of Religion by Pagan Invaders, were justly Reputed and Kalendred in the Church of God, for Saints (though infected with some superstitions of those blinder times, which the age wherein they lived may excuse, and their other vertues over-balance and delete,) than any other Isle, Region or Kingdom throughout the world, how Great or Populous soever. Therebeing no less than Twelve of our antient Saxon Kings Crowned with Martyrdom by Infidels; and Ten of them Canonized for Saints for their transcendent Holiness; and no less than thirty Kings and Queens within 200 years space, who laying down the Height of their worldly Power, Crowns and Glorpy, that they might gain heaven by force, betook themselves to a devout, retired religious Life, (according to the devotion of those times) in some private Monasteries (for the most part builded and endowed by themselves) or else went as Pilgrims to Rome, then reputed famous for Her Piety. Besides multitudes of the Royal Progeny who followed their examples both in their Piety, Charity and Bounty to the Church. And amongst others of our antient Kings, King Eibelswoife gave not only the Tenth out of all his goods and Chatrels, but likewise of all the Lands and Houses of his whole Realm to the Church. His Sonne, incomparable (a) King Alfred (founder, or at least (b) Restorer and Enlarger of our famous University of Oxford) though he was for the most part taken up with Warres and Military affairs by reason of the Danes invasions, fighting no lesse than 52. set battels with them (for the most part with glorious success) yet out of an Ardent zeal to God, in emulation of Zacheus, he gave no lesse than half of his annual Rents (and spoils of war besides) in pious uses; to wit, for relieving the poor both at home and abroad, for maintaining, rewarding Scholars, Ministers, building schools of Learning, maintaining professors of divers Arts and Sciences in them, especially in Oxford, and devoted no lesse than the third part of his time (to wit, eight hours every natural day) to his sacred studies and devotions; Besides the time he spent in his Military imployments, Civil Government, and enrolling

Laws

a Asse and others in his life. Spelman in his Epistle Ded. to his Councils.
b Camdens Britannia, Oxfordshire.

Laws of most excellent use by advise of the wisest men, which have continued ever since. So as *Asser Menevensis*, (in *Egerci-tuesse*) in his life, *Spelman* and others give this Brief Character and Encomium of his Excellencies, "O Stuporem
 "omnium ætatum Aluredum! cujus dum Religionem Intu-
 "emur, nunquam exiisse videatur Monasterio: Dum Bella &
 "Miliciam, nullibi versatus fuisse unquam nisi in Castris:
 "dum Scripta ejus & Lucubrationes, vitam transiisse in Aca-
 "demia: & dum Regni Populique sui administrationem, ni-
 "hilo unquam studuisse, nisi in Foro & Senatu, Justitiæ pro-
 "movendæ, Legibusque bonis Sanciendis. Of which good
 Laws of his (extracted out of the Old and New Testament
 for most part) (a) this for the due payment of Tithes
 and Oblations to Ministers was one, cap. 38. DECIMAS
 Primigenia & adulta tua DEO DATO. O that all those
 Militarie victorious Commanders who boast of like victo-
 ries as he obtained, would imitate him in these his Vertues,
 Bounty, Liberalitie, both to our Universities, Scholars, Mi-
 nisters, and promulging Edicts for the due payment of their
 detained Tithes and Dues! and then they should be Chro-
 nicled for SAINTS INDEED, as well as the forenamed
 Kings, of which there was not one in three in former A-
 ges (as *Sir Henry Spelman* observes) WHO DID NOT A-
 DORN, AUGMENT & ENRICH THE CHURCH IN
 SOME THINGS, even during their very wars, instead
 of making a mere prey and spoyl of her (as some late
 SAINTS have done) to maintain the warres and enrich
 themselves. In which Sacrilegious Rapines, if any shall
 persevere to the utter ruine of the remaining Glebes, Tithes,
 Maintenance of all our Ministers and Churches too (the
 prime Honour of our Nation, (a) ECCLESIA, Femina, Lana) as
 some have designed, and would engage them to do, to
 render our Religion, Nation, and those who shall give their
 Votes thereto for ever execrable; Let them take heed, that
 instead of inducing the Ministers and godly people really
 fearing God, throughout our three Nations, to forget Mo-
 narchy, and be in love with their New Military Government,
 they do not necessitate them, and most others too thereby,
 (by comparing their Irreligious Church-Robberies, and Sacri-
 legions

a *Spelmanni*
 Concil. p. 360.

a *Cambdens*
 Brit. & Hey-
 lins Micro-
 cosm. p.
 458.

b de Jure Bel-
li, l. 3. c. 12.
Sect. 5, 6, 7.
& Annotata.

religious Rapines against the very Laws even of War and Conquest it self in an Enemies Country, and detestable to very Hea-
thens, as (b) Grotius proves at large.) to love and honour
Kings and Monarchs more than ever, as the only Nursing-
Fathers to Gods Ministers, Church, People, under the Gospel;
and to esteem others not coming in by the Door into the Sheep-
fold, but climbing up by Storm some other way, to be but Thieves
and Robbers; who come not but to Steal, Kill, and to Destroy,
whatever the Bounty, Piety, and Munificence of these and
other our Kings, have built and settled on the Clergy for
Gods Honour, and maintenance of his worship, and thereby
engage them so to act, speak, and peremptorily resolve, as
all the Israelites and Godly Levites, Priests, People, twice
did in a like case, 2 Chron. 11. 13, 14, 15, 16, 17. & 1 Sam.
8. 3, 5, 19, 20.

a Capgrave in
Prologo ad vi-
tas Sanctorum,
Spelmanni
Concil. in E-
pist. Ded. & p.
433.

If any here object, these Kings and Queens were more
Papish, Superstitious, than really Religious: Admit they were
in some things, (as too much doting upon Monks,
not Monarchy, or worldly wealth or Power, which some
condemn in others, when most guilty of and applauding it
in themselves) yet their very Bounty and profuse munificent
Building Monasteries and Nunneries, (whereof (a) King
Edgar alone built no less than 47. endowed them with large
Revenues, and intended to make them up 50. had he lived,) be-
sides what they bestowed in building, adorning, endow-
ing, maintaining all Cathedral and Parish Churches and Cha-
pels, for the support and honour of their superstitious Religion,
should eternally shame all those pretended Saints, who will
be at no cost at all to maintain and propagate what they
now call the True Religion and the faithfull Ministers of the
Gospel, but instead thereof, will by mere Force and Rapine
against all Rules of Law, Justice, Piety, Equity, and war it
self, plunder (if they can) the remaining Materials and
Fabricks of our Churches, which those Kings or their Suc-
cessors, and other ancient Benefactors built for Gods Ho-
nour, and the small surviving Lands, Rectories, Glebes,
Tithes, Pensions, Dues, which our Ministers yet enjoy, by
their sole Bounty, Piety, Gift, Laws, without any real-
charge, injurie, oppression, or obligation to any Mortals

now

now surviving them. But to take off the stain of Popery wholly from our Kings, which was no disparagement to their commendable Charity and Bounty; Consider in the sixth place, that God hath honoured us with the first Christian King in the Universe (a) Henry the 8th. who durst not only question, but by Publick Laws and Statutes abolish and renounce the Popish usurped Antichristian Power, and with it all Popish Shavelings, Abbots, Priors, Monks, Nunnes, and many Popish Doctrines, Ceremonies; and restored the People to the use of the Holy Scriptures in their own Native Language: Whose example encouraged other Kings, Princes, Churches to do the like. Who though he seized upon Abby Lands, as given to mere Superstitious Persons, Orders, Uses, repugnant to Gods word, and the Popes mere Creatures, and Supporters; yet he continued the Lands, Glebes, (b) Tithes, and Maintenance of the Bishops and other Ministers, and augmented it and our Universities Revenues also out of the Abbies Spoiles, which yet could not exempt him from the publick censure of some Protestants, for selling or retaining most of their Lands and Impropriations for his own use, which (say they) he should have rather converted to other lawfull sacred uses, according to the will of the first Donors: And Mr. (a) Purchas writes, "That the Monks unrighteous coveting, and the Popes appropriation of the Tithes of some Thousands of our best Benefices unto Abbies and Monasteries, and robbing the Ministers of them to whom only they were given by God himself, and the first Donors for their Maintenance, to the great prejudice both of the Ministers and People, was one principal cause, that by a Divine Judgement and Providence (beyond all mens expectation) the Pope and they were both suppressed together on a suddain, even by him who not long before had justified his usurped Supremacy against Luther, and for which he had received this ominous Title from the Pope DEFENDER OF THE FAITH: God grant our New Defenders of the Faith, do not as ill requite those Persons, Powers, who first commissioned them, with their Arms to defend our Faith, Church, Religion, against Jesuites, Papists, and their Confederates in the Field, as King Henry did the Pope after this new Motto, 7ly. That our

a Antiqu. Eccles. Brit. in the life of Cranmer, Fox, Speed, Hall, Grimston in H. 8. & Statute. Rastal Manassenas, Rome.

b Mr. Cambdens Britania, speelman and others.

a Pilgrimage, l. 1. c. 7. p. 133.

b Fox Acts & Monuments, and others in his Life, and the statutes in his Reign.

Ca E. 6. c. 13.

d Speed, How, Baker, Camden in her life, and the printed Statutes in her reign: Antiqu. Eccles. Brit. in the life of Mathew Parker, Godwins Catalogue of Bishops in her time.

God blessed, honoured us with the first (b) incomparable Protestant King in the world, (no Papist, but a REAL SAINT, beyond any of his years in this or former Ages) even young KING EDWARD THE SIXT: the first King I read of, who by publick Laws and Statutes suppressed, banished all Popish Pictures, Ceremonies, Superstitious Monuments, Practices, Abuses throughout his Dominions; and established the true worship, Service, Sacraments, Ministers and Ministry, and Gospel of Christ throughout his Dominions: for which all Ages shall call him blessed: no waies embesselling, or diminishing the Churches Glebes, Tithes or Revenues, and enacting a New excellent Law (c) for Tithes recovery when detained. But God taking him suddenly from hence to a better Kingdom, and his Successor Queen Mary, defacing, deforming his blessed Reformation, and restoring both the Pope and Popery again, almost to its former height, except in point of Monckery, which the defacing of the Monasteries prevented. Sly. God then blessed our Church and Kingdom with an unparallel'd Protestant Princessse, Queen (d) Elizabeth, a Nursing Mother to the Church, who demolished the whole Body of Popery, with the Popes revived usurpations again by publick Acts; established the reformed Religion again in greater beauty and purity than at first; banishing all Jesuites and Seminary Priests as Traytors, restored the exiled Ministers of the Gospel suffering for Religion, rewarding them with the richest Bishopricks and Church-Preferments, and planting a faithfull, painfull, preaching Ministry by degrees in most dark corners of her Dominions, endowed them with a settled competent maintenance, which our subsequent Protestant Kings continued to them and their Successors without diminution. All which considered, we of this Isle may with much thankfulness to God, and honour to our Princes, without flattery averr before all the world, That the forecited Prophecies of Kings being Nursing-Fathers, and Queens Nursing-Mothers to the Church (and specially Kings and Queens of this Isle) have been more really accomplished in the Kings and Queens of this our Island, than in the Kings and Queens of any other Isle, Kingdom, or Nation whatsoever throughout the world, and God grant that those who shall

shall succeed them in any other New modelled-form of Government may not prove such *Step-Fathers* and *Step-Mothers* to our Churches and Ministers, as to demolish the one, and strip the other quite naked of all that former Livelihood, and remaining small Revenues, which they yet enjoy by our Princes Grants, Gifts, Charters, Laws and Favours only; and thereby give all Godly Ministers, and people too in our Nation, just cause to cry out with wringed hands, weeping eyes, and bleeding hearts, in the Prophets words, Hosea 10. 3, 4. *For now they shall say, We have no King, because we feared not the Lord, What then should a King do to us? (or amongst us,) They have spoken words, Swearing falsely in making a Covenant: Thus Judgement springeth up as Hemlock (one of the deadliest Poysons to destroy men) in the fields. Or else to speak in Solomons language, to the same effect, Prov. 28. 2. For the transgression of all and many are the Princes thereof (as our Land had never so many Transgressions and Princes too as now,) But by a Want of Understanding and Knowledge (and where is such a one to be found, to (a) stand up in a Gap?) the State thereof shall be prolonged: Now the Lord raise up such a Man, or Men; lest God say to our Nation and all Grandees in Power, as he did once to the prophane wicked Prince of Israel, whose day was come, Ezech. 21. 25, 26, 27. Remove the Diadem, and take off the Crown; this shall not be the same: Exalt him that is Low, and abase him that is High: I will overturn, overturn, overturn, (Church, State, Laws,) and it shall be no more, untill he come whose Right it is, and I will give it him.*

a Ezech. 22.
36.

To prevent these treble, fatal over-turnings, with the wiping and turning of our Jerusalem UPSIDE DOWN like a Dish (a certain Fore-runner of a Churches, Nations ruine, 2 Kings 21. 13. Psal. 146. 9.)

I shall now in the last place present the whole Nation with a brief Catalogue of those manifold Laws, Statutes, which our Kings have successively made in their Great Councils and Parliaments, almost from the very first establishment of Religion in our Island, for the due payment of Ministers Tithes by coercive Means, Forfeitures, Penalties, In case of
wilfull

b Mr. Seldens
History of
Tithes, ch. 8.

willfull detaining, or neglect in paying all or any part of them at the times appointed; which those who please, may (b) peruse in *Chronicon Johannis Brompton*, Mr. Lambards *Archaion*, Sir Henry Spelmans *Councils*, Mr. Fox his *Acts and Monuments*, John Bridges his *Defence of the Government of the Church of England*, Book 16. p. 1350. Our Statutes at large, and Mr. Rastals Abridgement of Statutes, Title *Tithes*; which Laws being well known to most learned men, are therefore needlesse fully to transcribe. The first of them is the forecited Law, Decree of the Council of Calcutb, under King Oswald and Offa, An. 787. of famous King Alfred, Anno 887. of King Alfred and Guthburn the Dane, cap. 9. *De Decimis Deo Debitis*, about the year 890. of King Edward the elder and Guthburn: Anno 905. (or 906. as some) Cap. 6. (in some c. 9.) *DE DECIMIS ET CENSU ECCLESIAE RETENTIS*: of King Æthelstan, made in the famous Council of Gratelean: An. 928. cap. 1. *DE DECIMIS REDDENDIS*, *tam ex Animalibus quam de fructibus terræ*; which this King himself duly paid, and then enjoyed all his great Officers and People duly to render: of King Edmond: An. 944. c. 2. concluding, *Qui non solverit, ANATHEMA ESTO*. Of famous King Edgar, Anno 967. c. 3. *DE DECIMIS*, & Canon 54. of the Kings and Presbyters of Northumberland, made a little after that time: *Lex* 51. of King Æthelred, An. 1012. c. 1, & 4. of King Knute the Dane, An. 1032. c. 8. (but 15. in some Copies) *De Decimis reddendis*, & c. 11, & 17. and a Statute law against obstinate Detainers of Tithes, there stiled *JURA ET DEBITIONES DIVINÆ*: of King Edward the Confessor, about the year 1060. confirmed verbatim by William the Conquerour, in the fourth year of his Reign, c. 8, 9. (forecited) To which may be added the Great Charters of King Henry the first, and King John recorded in (a) *Matthew Paris*, ratified by King Henry the 3d. in his *Magna Charta*, c. 11. made in the 9th. year of his Reign, (b) confirmed by above 37 *Acts of Parliament* since, in many successive Parliaments. That the Church of England shall be free (now in greater Bondage than ever) and shall have all her whole Rights and Liberties inviolable, (never so much violated, diminished as now, notwithstanding all

a Hist. Angliæ
Tiguri, 1589.
p. 52, 53, 246,
247, &c.
b see Sir Ed-
ward Cooks
Preface to his
2. Instit. on
Magna Charta.

Oaths,

Laws, Covenants, Declarations, Protestations lately, and all
 (c) ancient Solemn Curses and Excommunications annually made
 against the Infringers thereof, 13 E. 1. 17 E. 3. & 14. 2 H. 4. c.
 4. Enacting the Cistercian Monks to pay Tithes to Ministers and
 Evangelists notwithstanding any Bulls of Exemption from the Pope,
 which the King and Parliament declared to be void, and that the
 Promoters or Executors of any such Bulls shall be attainted in a Prae-
 munire. It appears by the Parliament Roll of 2 H. 4. nu.
 40. This Act was made upon the Petition of all the Com-
 mons; which, because not extant in print, pertinent to the
 present business of Tithes, and unknown to most, I shall
 here transcribe at large.

c. see Matth.
 Paris. Hist.
 Angl. p. 421,
 505, 506,
 621, 624. 838,
 839. The Sta-
 tutes at large,
 An. 25 E. 1.
 after Confir-
 matio Charta-
 rum.

"May it please our most gracious Lord the King, to
 "consider, That whereas time out of mind the Religious
 "men of the Order of the Cistercians, of your Realm of
 "England, have paid all manner of Tithes of their lands,
 "tenements, possessions, let to farm, or manured and occupied
 "by other persons besides themselves, and of manner of
 "things tithable being and growing upon the same lands,
 "tenements and possessions, in the same manner as your o-
 "ther Lieges of the said Realm; Yet so it is, that of late
 "the said Religious have purchased a Bull from our Holy Fa-
 "ther the Pope, by the which our said Holy Father hath
 "granted to the said Religious, That they shall pay
 "no Tithes of their Lands, Tenements, Possessions,
 "Woods, Cattel, or any thing whatsoever, although
 "they are or shall be leased or farmed, notwithstanding any
 "Title of Prescription or Right acquired, or which hereaf-
 "ter may be had or acquired to the contrary. The which
 "Pursute and Grant is apparently against the Laws and
 "Customs of your Realm, by reason that divers Com-
 "positions real, and Indentures are made between many of
 "the said Religious, and others your Lieges of the prise
 "of such Tithes, and also by reason that in divers Parishes,
 "the Tithes demanded by the said Religious by colour of
 "the said Bull, exceed the fourth part of the value of the
 "Benefices, within whose limits and bounds they are; and
 "so if the said Bull should be executed (much more the late Peti-
 "tions against all Tithes and coercive Maintenance for Ministers con-
 descended

N. B.

"descended to) as well your dreadfull Majesty, as your Lieges
 "Patrons of the said Benefices, shall receive great losses
 "in their Abbotsons of the said Benefices, and the Co-
 "nuisance which in this behalf appertains, and in all times
 "hath belonged to your Regality, shall be discussed in
 "Court Christian, against the said Laws and Customes:
 "besides (pray mark the prevailing reason) the Troubles
 "and Commotions which may arise among your people
 "by the motion and execution of such Novelties within
 "your Realm. That hereupon by assent of the Lords and
 "Commons in this present Parliament, you would be plea-
 "sed to ordain, that if the said religious, or any other, put
 "or shall put the said Bull in execution, shall be put out of
 "your Protection, by due Process made in this behalf; and
 "their goods forfeited to You, lost, and that as a work of
 "Charity. Which Petition being read and considered, was
 "answered in the words following. It is accorded by the
 "King and Lords in Parliament, That the Order of the
 "Cistercians shall be in the state they were before the time
 "of the Bull purchased, comprised in this Petition, and
 "that as well those of the said Order, as all others Religious
 "and Secular of what estate or condition soever they be,
 "who shall put the said Bull in execution, or shall hereafter
 "take advantage in any manner of any such Bulls already
 "purchased, or to be purchased, shall have Process made a-
 "gainst them and either of them by summoning them within
 "a moneth by a Writ of *Præmunire Facias*. And if they
 "make default or shall be attainted, that they shall be put out
 "of the Kings Protection, and incur the peines and forfei-
 "tures comprised in the Statute of *Provisors*, made in the
 "13. year of King Richard. And moreover, for to eschue
 "many probable mischiefs, likely to arise in time to come,
 "that our said Lord the King shall send to our Holy Fa-
 "ther the Pope, for to repeal and annul the said Bulls pur-
 "chased, and to abstain to make any such Grant hereafter.
 "To which Answer the Commons well agreed, and that it
 "should be made into a Statute.

From which memorable Record, I shall desire *John Canne*,
 and all his ignorant deluded Disciples, who cry out a-
 gainst

gainst Tithes, and the payment of them as *Popish*, to observe,

1. That all the Commons of England in this Parliament, even in times of *Popery*, together with the King and Lords, resolve the quite contrary : That the exemption of any order of men from payment of their due and accustomed Tithes is *Popish*, and that the Pope was the first and only man, who presumed by his Bulls to exempt men from payment of due and accustomed Tithes to their Ministers.

2ly. That *Popish* Friars of the *Cistercian* Order (not Godly Saints abhorring Monkerie and Poperie) were the first men who sued for, procured and executed such Exemptions from the Pope; (and that merely out of Covetousness, against the express word and Law of God, as our *John Salisbury de Nugis Curialium*, l. 7. c. 31. and our Arch-deacon of Baibe (a) *Petrus Blesensis* observe, who tax them for it.) And therefore the petitioning, writing, endeavouring to procure a like exemption from the payment of antient and accustomed Tithes to our Ministers, must be *Popish* and *Monkish* likewise, infused into our *New-lighted Saints* by some *Popish Monks* and *Jesuits* disguised under the notion of *New-lights*, *Seekers*, *Anabaptists*, &c.

a Epist. 82. &
Bochellus De-
cret. Eccles.
Gal. p. 966.
Bibl. Patum,
Tom. 12. Pars.
2. p. 7667, 678.

3ly. That they declare this *Bull*, though granted by their Holy-Father the Pope (whose Authority and esteem was then very great) to be against the *Laws and Customs of the Realm*; and thereupon repeal, null it for the present, and provide against the grant of any such *Bulls* for Non-payment of Tithes for the future, and make the *Procurers and Executions* of them subject to a *Premunire*: Such a transcendent Crime and Grievance did they then adjudge it, to seek or procure the least exemption from payment of Tithes from any earthly Powers, yea from their very Holy Father the Pope himself, then in his highest Power.

4ly. That they resolve, the exemption from Tithes though amounting but to a fourth part in every Parish, would prove a great prejudice to the King and all other Patrons in their Advowsons; to the Lessors and Farmers of Tithes, to the incumbents and people; and that the moving of such Novelties might occasion great Troubles

and Commotions within the Realm. And will not then the abolishing of all Tithes in every Parish, to the prejudice of the Patrons, Ministers, (yea and people too, as I shall prove anon) the scandal of most godly men, undoing of thousands of families, and confounding all Parishes, and order in them, now much more do it, in these dangerous generally discontented times, instead of setting Unity, Amity, Peace, and propagating the Gospel, as some pretend? Let those whom it most concerns consider it at their leisure, lest they repent too late.

The next printed Statute for the payment of Tithes, is 27 H. 8. c. 20. which in the preface gives this true Character of, and fixeth this brand of infamy upon Tithe detainers, *Forasmuch as many evil disposed Persons (such are they justly branded for by this Act of Parliament) have attempted to withhold their Tenths, as well predial, as personal, and have also contemned and disobeyed the Decrees of Ecclesiastical Courts of this Realm, &c.* Therefore it enacts, the Civil Magistrate and Justices shall imprison such till they pay their Tithes. After which follows a special Statute for payment of Tithes in London, 27 H. 8. c. 21. confirmed, enlarged by a Statute and Decree too, 37 H. 8. c. 7. thus prefaced, as if purposely penned for these times; *Whereas divers and many persons inhabiting in sundry Counties, and Places of this Realm, and other the Kings Dominions, not regarding their duties to Almighty God, or to the King our Sovereign Lord, but in some years past more contemptuously and commonly Presuming to infringe the good and wholesome Lawes of this Realm and Gracious Commandments of our said Sovereign Lord, than in times past have been seen or known: have not leaved to substract and withhold the lawfull and accustomed Tithes of Corn, Hay, Pasturage and other sort of Tithes and Oblations commonly due, &c.* After which it provides a remedy by coercive means against the detainers, refusers of Ministers Tithes.

The last and fullest Statute for payment of Tithes of all sorts, and setting out Predial Tithes, truly, justly, and without fraud or guile, as hath of right been yielded and paid, made not by Papists, but our most religious first Protestant Parlia:

Parliament, and King upon the beginning of Reformation, and when Popery was ejected, is, 2 E. 6. c. 13. intituled, AN ACT FOR THE TRUE PAYMENT OF TITHES, under pain of forfeiting the treble value, &c. recoverable by an ACTION OF DEBT, &c. at the Common law. What judgements have been given upon these Statutes in our Kings Courts from time to time, you may read in *Brook*, *Fitzherbert*, and the Year-books in *Asbes Tables*, Title *DISMES*; and in *Sir Edward Cooks 2 Institutes*, p. 639, to 662. To these I might subjoyn the late Ordinances of the last Parliament of 17 *Caroli*, concerning *Tithes and Augmentations of Ministers Livings*, like to end not only in the Diminution, but total Annihilation and Substraction both of their Augmentations, antient Glebes, Tithes, Dues. The Constitutions of our Clergy in their Convocations under our Kings, recorded in *Lindwood*, *John de Aton*, *Willielmus de Burgo*, and others, prescribing the due payment of Tithes under pain of Excommunication, and other Ecclesiastical censures; as likewise the Resolution of our Judges concerning the Right of Tithes, and (a) that no Lay-man by our Laws can prescribe to be exempted from payment of Tithes, or lay any original claim unto them: with the Laws of forein Kingdoms, as well Civil as Ecclesiastical, for the due payment of Tithes; whereof you may find store in *Fredericus Lindebrogius: Codex Legum Antiquarum*, p. 674, 675, 703, &c. *Capitularia Caroli Magni & Ludovici*; in *Bischoellus*, *Decret. Ecclesie Gallicane*, l. 6. tit. 8. De Decimis: in *Binius*, *Surius*, and others in their Collections of Councils: But for brevity sake I shall cite only the Constitution of the Emperour *Frederick* for the payment of Tithes in the Kingdom of *Sicilia*, which is short and very pertinent, (b) *Constitutionum Sicularum*, l. 1. tit. 7. Lex 1. which runs thus,

Quand. ceteris terræ Principibus munifica dextra Salvatoris in Temporalibus Nos prefecit, tamē saltem Juris naturalis instinctu ad antedicta strictius obligamur; cum etiam veritate dicente, cui amplius creditur, amplius exigatur. Quod in nostræ mentis intrinseca meditatione sollicita revolvētes, & illud etiam attendentes, Quod omnino Decimarum, quarum Debitum ex utriusque Testamenti Tabulis confirmatur, (Let all

a *Cooks 2 Report*. The Bishop of Winchester's case,

b *Fredericus Lindebrogius Codex Legum Antiqui* p. 703.

Tith-Oppugners observe it,) tant in Ecclesia Dei petidatio redditur, quando Decimalis obligatio de bonis hominum, A DAMNO REPUTATUR: Officialibus nostris universis & singulis presentis Legie auctoritate Mandamus, ut DECIMAS INTEGRAS, prout Regis Gulielmi tempore, predecessoris nostri, vel ab Antecessoribus Officialibus & Baviis exoluta fuerint, locorum Prælati exolvere, absque omni difficultate procurent. Nos enim, qui favente Domino inter homines sumus in præeminenti culmine constituti, quantum sine injuria Regalium possumus tollerare ECCLESiarum JURA, & præsertim earumque in Regno consistunt, Quas sub Protectione nostra accepimus, et habemus, in nullo diminuire volumus, sed augere. Subjectis etiam nostris indicimus ut Decimas quas de bladis et bonis suis Antecessores eorum prædicti Regis Gulielmi tempore præstituerunt, venerabilibus locis, Quibus Decimæ istæ debentur cum integritate persolvant.

a Rerum Vag-
garicarum
Scriptores
Bonfinius, &
Nicholas Ist-
huanus in vita
sancti Step-
hani.
sancti step-
hani Regis De-
cretum secun-
dum, c. 52.
Status Regni
Hungariæ, p.
190.

To which I shall only adde, That (a) Stephen King of Hungaria, under whom that Kingdom was first totally converted to the Christian Faith, as he built and endowed many magnificent Churches for Gods worship at his own cost, so he enacted this good Law for the payment of Tithes; That he who refused to pay his Tithes should forfeit the 9. parts to the Minister, and he who should steal the Tithes should be reputed a Thief. Si cui Deus Decem dederit in Anno, DECIMAM DEO DET. Et si quis Decimam suam abscondit NOVEM SOLVAT. Et si quis DECIMATIONEM Episcopo separatam furatus fuerit, DIJUDICETUR UT FUR; ac hujusmodi compositio tota pertineat ad Episcopum. And. c. 1. De Statu Ecclesiastico, & veneratione Domus Dei: He enacted this good Law against the Invasion and Alienation of the Churches possessions (about the year of Christ 1000.) Quisquis fastu superbie elatus, Domum Dei ducit contemptibilem, & possessiones Deo consecratas, atque ad honorem Dei sub Regia immunitatis defensione constitutas, in bonesse tractavit, vel infringere præsumpserit, Quasi invasor et violator Domus Dei excommunicetur. Decet enim, ut indignationem ipsius Dom. Regis sentiat, cujus benevolentie contemptor, & constitutionis prævaricator existit: Nihilominus tamen Rex sue concessionis immunitatem, ab hominibus ditioni sue subjectis illam conservari

pra-

precipiat, assensum vero non præbeat impotenti affirmantibus, non debere esse res Dominicas, id est, Dominio Dominantium tradita; Itaque sub defensione Regis sit, et sicuti sue propriae hereditati, magisque advertat. Quia quanto Deus excellentior est hominibus, tanto præstantior est Divina causa mortalium possessione. Quocirca decipitur, quisquis plus in propriis quam in Dominicis rebus gloriatur: Quorum Defensor et Custos divinitatis Constitutiones diligentia non solum eas, servare, sed etiam multiplicare debet. Si quis igitur insanus importunitate illa quæ diximus præstantiora quam sua defendere oportet & augmentare. Si quis igitur insanus importunitate improbitateque sua, Regem a recto proposito pervertere tentaverit, nullisque remediis mitigari posse visus fuerit, licet obsequiis aliquibus & transitoriis sit necessarius, abscindendus ab eo: proijciendusque est, juxta illud Evangelium, Si pes, manus aut oculus tuus scandalizat te, erue eum & projice abs te.

Since then Christian Emperors, Kings, Princes in Foreign parts, and our own Kings and Parliaments in and by all the forecited Laws and Statutes yet in force, have established Tithes and other Duties on our Clergy and Ministers of the Gospel, and thus publicly branded the negligent or wilfull detainers, subtractors of this just Debt and Duty (prescribed by our Laws, with Warrant from the Old and New Testament) for evil disposed persons, not regarding their duty to Almighty God (which therefore none who claim their Power from, or for God, should now regard or countenance in the least degree) enforcing them by actions at Law, Imprisonment, payment of treble Damages, excommunications, and the like coercive ways to render to them Tithes at last to their loss; Why Christian Magistrates should not still enforce the obstinate detainers of Ministers Tithes, and defrauders of them in their just Dues, and merited rewards for their Ministry, as hath been formerly practised in all ages and places too; Let all *Anti-tithers* (who would be Lawless, as well as Tithelless and Godless) resolve me when they can: and if they deem themselves above all humane Laws and Penalties (so long as they wear their swords by their sides) for defrauding our Ministers of their lawfull Tithes and Dues, let them then chew the cud upon this Evangellicall Precept, backed with the strongest coercive

1 Cor. 6. 8.

power both in Heaven and Earth, 1 Thes. 4. 6. *Let no man go beyond, or defraud his brother (much less then his Minister) in any thing (therefore not in Tithes due by Divine and humane Right) mark the reason: Because that the Lord is the avenger of all such things, as we have forewarned and testified. And what vengeance God will take of such who defraud their Brethren and Ministers of their debts, and necessitate them to sue them at the Law, to recover their Rights: he, resolves, in the 1 Cor. 6. 7, to 11. Now therefore there is utterly a fault among you, because you go to Law (to wit before Heathen Judges, or without just cause) one with another, (the greatest if not only fault being in the Defrauder and Detainer) why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded? Nay why do you wrong and defraud, and that your Brethren? and which is more, rob your Ministers; yea, but what harm or punishment will follow on it? Mark it, O all ye Saint-seeming Hypocrites, who are guilty of it! Know ye not, That the unrighteous (who thus wrong and defraud their Brethren and Ministers, which is worse) shall not inherit the Kingdom of God? Be not deceived: neither Thieves, nor covetous (and such are all those who rob and defraud their Ministers of their Tithes and Duties) shall not inherit the Kingdom of God: no more than Fornicators, Idolaters, &c. with whom they are here coupled. Let all those then who are guilty of this damning sin, which disinherits them of Gods Kingdom, now seriously repent and reform it, with all such, who have abetted or confederated with them herein, that so I may adde with the Apostle in the next words, *And such were some (nay all) of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.**

And now to cloze up this Chapter, I shall desire all *Anti-Tithers* who have already in their heady Resolutions, resolved to abolish, not only all our Ministers Tithes, and ancient Dues established by the Lord himself in the Old and New Testament, with all the forecited Laws, Statutes, Ordinances for the true and due payment of them, but all other coercive maintenance for their future subsistence

fluence, if not their very Rectories, Glebes, and Fabricks of our Churches (devoted for a prey by divers) sadly and seriously to consider these ensuing particulars.

1. That herein, they shall shew themselves, not only worse by thousands of Degrees than our forementioned Kings and Queens, who built and endowed our Churches with Glebes, Tithes, and a liberal Maintenance; and worse than the most of all their Ancestors; Protestants or Papists, who have hitherto continued, confirmed, established them by successive Laws; but even worse than the worst of Turks and Infidels; who alwaies heretofore, and at this very day, have and do allow their Mahometan and Pagan Idolatrous Priests in all places, a liberal, competent settled Salarie, and erect magnificent Temples to Mahomet and their Idols, exceeding most of our fairest Christian Churches both for beauty and number, as you may read at large in (a) *Pulchus Pilgrimage, Alexander ab Alexandro, Hospinian De Origine Templorum*, and others. And to give you one instance for all, There

are no lesse than 700 Moschees or Saraconical Temples in Fesse, (a Mahometan City in Barbary) the chief whereof is Carven, being a full mile and an half in compasse. It hath 31 Gates, great and high: the Roof is 150 yards long, and 80 broad: the Steeple very high: the Ornaments rich and stately: Round about it are divers Porches, containing 40 yards in length, and 30 in breadth: About the Walls are Pulpits of divers sorts, wherein the Masters and Priests of their Law, read to the People such things as they think pertain to their Salvation: The Revenue of this Temple alone, Anno 1526. was no lesse than 200. Duckets a day, of old rents. The chief Church in Morocco is bigger, though not altogether so fair as that of Fesse, and hath a Tower so high, that the Hills of Azifi being 120. miles distance may be

seen from thence, (as (b) Leo (c) Purchas, and (d) Heylin write) These Temples and others are adorned with marble Pillars, and curious Mosaicks; carved works of all sorts: Their Priests and Readers of the Law have a liberal Stipend, with Books and lands likewise allowed them, and are had in very high estimation and Reverence, both with their Kings, Magistrates, People; the Califfs there receiving likewise the tenth part of the Corn yearly from the People: Besides which Tents they have many

a see page 16;

58, 59, 65, 68,

77, 79, 83, 84,

85, 89, 90,

241, 243, 268,

297, 298, 584,

b Ioan. Led.

Geographical

Description of

Africa, l. 3.

c Pilgrimage,

l. 6. c. 10. p. 614,

d Microcosm,

p. 710, 711,

712.

many Colleges and Schools of Learning very Majestically built and richly endowed. Those therefore who pretend themselves Saints of the highest New-form, and yet would deface the beautifull Churches our pious Ancestors erected for Gods worship, & strip our Ministers naked of all Glebes, Tithes, settled Maintenance, so as they shall not be able to live comfortably, and provide for their Families, have in truth denyed the Faith, and are worse than these Turks and Infidels, 1 Tim. 5. 8.

2ly. That hereby they shall make both our Religion and Nation to sink in the Nostrils of all foreign Protestant Churches, Papists, Turks, Infidels; who by the very light of Nature have condemned Sacrilege and Church Robbers: Acts 19. 37, Give extraordinary advantage to Jesuites, Papists and other Atheistical Seducers, to reduce the People either to Popery or mere Atheism: Give all the Enemies of God and our Religion occasion both to rejoyce and blaspheme; and extraordinarily scandalize and grieve the hearts of all true Godly Ministers, and Protestants really affected to our Religion, throughout our three Nations.

3ly. That they will herein exceed all our late suppressed Prelates and their High Commission Courts in Tyranny, Cruelty, Injustice, by undoing all or most of our Godly Ministers and their Families at one fatal blow; instead of relieving them in their present Necessities under which many of them sadly groan, by depriving them of their Livelihood, without any legal Conviction of the least crime, but only that they are Ministers of the Gospel, and receive Tithes; and thereby draw upon their Heads, not only the cries and clamours of these oppressed ones here, with all the formentioned Curses and judgements denounced against Tith-Detainers, but also that sad irrevocable sentence of Condemnation before Christs Tribunal at the last day, Matth. 25. 41. Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels; for I was hungry and ye gave me no Meat; I was thirsty and ye gave me no Drink, I was (not) a Stranger, (but your Minister) and ye took me not in, (but cast me and mine out of those Rectories and Benefices your Ancestors gave and settled on me,) naked, and ye clothed me not, nay stripped me naked of all my cloathing and

and Livelihood, and would neither relieve, nor maintain me your selves, nor permit others to do it, in an ancient legal way; And then what can you answer, or to whom can you resort for protection, from this inevitable just Charge and Doom of Damnation for all eternity?

4ly. Consider seriously the exemplarie punishment executed upon *Ananias and Sapphira*, *Acts* 5. 1, &c. with that fearful judgement of retaliation denounced against all plundering Enemies of the Church of Christ, *Isay* 33. 1. *Wounds thou that spoolest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee; when thou ceasest to spoyl, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee:* Seconded by *Obadiab* 15. *As thou hast done it shall be done unto thee, thy reward shall return upon thine own head.* And if any fondly conceit, (as many do) that the Swords and Power of an Army shall bear them out against the Lord of Hosts himself: let them consider that of *Psal.* 33. 16. *There is no King saved by the multitude of an Host, (themselves have seen it by late experience) neither is any mighty man delivered by great strength.* *Jeroboam* the Idolatrous Usurper had an Army of no lesse than eight hundred thousand chosen men, to make good his usurped Title against *Abijah* *Dauids* right Heir, yet when he had cast out the Priests of the Lord from their Suburbs and Possessions, and made him Priests for his Calves of the lowest of the people; he was vanquished by a far smaller Army, and no lesse than five hundred thousand of his forces slain in one dayes battel, and the Lord soon after smote him that he dyed, *2 Chron.* 13. *Oreb, Zebai, and Salmunna* the Princes and Generals of the *Midianites*, when they entred into the Land of *Israel* to destroy it, had an Army like unto *Grashoppers* for multitude, and they and their Camels were without number, *Judges* 6. 5, 6. Yet when they said, "Let us take to our selves the Houses of God in possession, they were totally routed by *Gideon*, and his 300. men having only Trumpets and Lamps; and perished at *Endor*, and became as dung for the earth, *Judg.* 7. & 8. *Psal.* 83. 9, 10, 11, 12. *Senacherib* invaded *Judah* with a victorious and numerous Army, above treble the Number to any Army in our daies; Yet when he trusted to the strength of his

a Pl. 105. 14,
15.

“Army, and bid defiance to the God of Heaven (as those
 “do now who oppugn and spoil his Ministers of their in-
 “heritance) God sent his avenging Angell, which cut off
 “all the mighty men of valour, and the Leaders, and the
 “Captains and one hundred fourscore and five thousand
 “of his souldiers in one night, and when they arose early
 “in the morning, behold they were all dead corps: so he
 “returned with shame of face into his own land, and when
 “he was come into the house of his God, his own Sonnes
 “that came out of his own bowels, slew him there with the
 “sword. 2 Kings 19. 35, 36, 37. 2 Chron. 32. 21. The two
 “proud surly Captains with the fifty armed troopers at their
 “heels, who came in a violent manner but to fetch down Eli-
 “jab the man of God from an hill to King Abaziah, were
 “destroyed with fire from Heaven, and the third Captain
 “only saved, who fell on his knees before him, and be-
 “sought him for his own and his fifties lives, and used him
 “like a man of God, without any rudeness or plunder,
 2 Kings 1. 9, 10, &c. To lesson all souldiers and Captains
 now, to reverence Gods Ministers, and (a) *do his Prophets*
no harm in their Persons, Callings or Estates: Else he who
 rebuked Kings, and miraculously slew those Captains and
 their Troopers *for their sakes*, will avenge their quarel now
 as well as in former ages. And if former victories and suc-
 cesses have and do puff them so far up with pride or secu-
 rity, as to think they may now reduce our Ministers like
 Conquered vassals to such poverty, as to enforce and make
 them eat the very crumbs under their Tables, instead of feeding
 at their own; let them remember that one memorable
 President (wherewith I have quelled many usurping soul-
 diers) of the greatest Conqueror, and Abuser of Kings, I ever
 yet read off in the world, and Gods retaliation upon him
 for his Tyranny and inhumanity after the Conquest of no
 less then 70. Kings (and who now living hath conquered
 the tenth part of that number?) thus recorded to all Poste-
 rity, Judg. 1. 5, 6, 7. And Iudab fought against Adonibezek,
 in Bezek, and they slew the Canaanites and Perazites. And Ado-
 nibezek fled, and they pursued after him, and caught him, and cut
 off his Thumbs and great Toes. And Adonibezek said, three-
 score

scope and ten Kings, having their thumbs and great toes cut off, have gathered their meat under my Table : As I have done, so God hath requited me ; and they brought him to Ierusalem and there he died. It is very dangerous for any Conquerors to make ill Presidents of Tyranny or Rapine, because they have power in their hands to do it. Mark what a *Wo* and judgement God denounceth against such, Mich. 2. 1, 2, 3, 4 *Wo* to them that devise iniquity upon their beds, when the morning is come they practise it, Because it is in the power of their hand. And they covet fields, and they take them by violence, and houses, and take them away : So they oppress a man and his house, even a man and his heritage (Nay Ministers now and their *Heritage*, as well as other mens) But mark what follows immediately. Therefore thus saith the Lord, Behold, against this family do I devise an evil, from whence they shall not remove their necks, neither shall they be haughty, for this time is evil. In that day shall one take up a Parable against you, and lament with a dolefull lamentation, and say, we be utterly spoiled; He hath changed the portion of my people (as some now would change our Ministers) How hath he removed it from me? turning away He hath divided our fields, therefore he shall have none that shall cast by lot in the Congregation of the Lord. It is most perilous for any by meer Arbitrary Votes, will and violence to seiz on, change, divide any other mens lands, houses, inheritances, especially Gods Ministers ; it will prove as bad as a cup of poison to them, they shall vomit them up again with a vengeance ; And though their excellency mount up to the Heavens and their Head unto the Clouds; yet their triumphing shall be but short, and their joy but for a moment : They shall perish for ever as their own dung : They which have seen them shall say, Where are they ? They shall fly away as a dream and shall not be found : The eyes which saw them shall see them no more, neither shall their place any more behold them. (mark the reason) because they have oppressed and violently taken away an House which they builded not. Job 20. 4. to 20. How much more the Houses, Glebes, Tiches of God and his Ministers ? Let this sad consideration then, perswade all turbulent, greedy, sacrilegious spirits to follow Dr. Gamaliels advice, (which many of

a As appears
by their late
Petitions, and
John Caunes
Voyce.

them have much pressed for a publick Toleration of all Religions, though now they would extirpate all Ministers and their Tithes root and branch) recorded Acts 5. 48, 49. Refrain from these Men (and their Tithes too) and let them alone; for if they (and their tithes) be of God (as I have proved them.) ye cannot overthrow them, lest haply ye be found to be fighters against God.

5ly. Let every of the chiefeit now in Power, remember those many reiterated solemn Declarations, Protestations, Votes and Ordinances they have formerly made for the due payment and preservation of our Ministers Tithes and Augmentation of their incompetent Livings out of the Bishops and Delinquents Impropriations, and Deans and Chapters Lands; (for the most part other waies disposed notwithstanding) And what an high violation of publick Faith, Trust, Promise, Solemn Engagements, and an eternal Infamy and Dishonour it will procure to their Persons, Memories (in after Annals) and Posterities, if all these should now conclude in a general armed Depredation, Abolition, Dissolution or Substraction of all their old Rectories, Glebes, Tithes, Dues, instead of new settled Augmentations out of other dissipated Church Revenues formerly Voted for them.

6ly. Let all Changers and Innovators of our Fundamental Lawes and Ministers Maintenance, consider what prohibitions, Comminations and Judgements God hath proclaimed against, and inflicted upon such innovators and changers in his Word. Eccles. 10. 1, 6, 7, 8, 9. *There is an evil which I have seen under the Sun, As an error which proceedeth from the Ruler: folly is set in great Dignity, and the Rich in low Place; I have seen Servants upon Horses, and Princes walking as Servants on the earth (but mark the issue) He that diggeth a pit shall fall into it: and who so breaketh an hedge, a Serpent shall bite him: who so removeth stones shall be hurt thereby, and he that cleaveth Wood shall be endangered thereby.* The meaning of which Parabolical expressions is thus more clearly explained, Prov. 24. 21, 22. *My Son, fear thou the Lord and the King, and meddle not with those who are given to change, for their calamity shall rise suddenly, and who knoweth the ruine of them both? That is, of the Changers & their Adherents joyning with them, by the revenging Justice both*

both of God and the King. My deceased Brother Burtons Sermons on this Text, Nov. 5. 1636. are worth all our Innovators reading. For which Sermons he and I joyntly suffered in the Star-chamber through our Innovating all-ruling Prelates malice, for discovering, oppugning those several Changes and Innovations they had made in the Ceremonies, Doctrine of our Church, and High-Commission arbitrary proceedings, contrary to our Laws. Little did those Prelates think in that time of their domineering Power and Greatness, that these changes of theirs, and unrighteous censures upon us for discovering and opposing them, would have so soon proved the very causes of their unexpected sudden calamity and ruine, according to this Text and censored Sermons; and of their High-Commission and Star-chamber Court too, wherein they prosecuted us; yet they really found they did so. What proved the calamity, and ruine of Strafford, Canterbury, and the old Council Table, but their unrighteous exorbitant Innovations and New Projects against our Laws, and old forms of Parliamentary Proceedings? What brought sudden unexpected calamity and ruine on the late King and Parliament too, (even by those who were raised, commissioned, engaged by Oaths, Protestations, and Solemn Covenants to defend and preserve them) but Gods Justice for some exorbitant Changes, and Fundamental, violent, illegal Innovations, whereof both were guilty? especially in the Militia; whereof the Houses endeavouring totally to divest the King, without admitting him any share therein (which (a) bred the first fresh quarrel between them) as their only security and the Kings too: And now God hath made that very Militia the ruine of them both, and to assume both the Regal and Parliamentary, Military and Civil Supreme Authority and Government of the Nation and united Kingdoms too, wholly to themselves, and to dash in pieces that new minted Mock Parliament Power and Government themselves at first created; for those many notorious injurious Changes, Oppressions, Innovations of all sorts whereof they were deeply guilty: And what other fatal Changes God may yet suddenly effect to the Calamity and Ruine of those who have been chief Instruments in all these Changes, if they /

a Exact Collection, p. 59. &c.

Isay 29, 16. they ring **THE CHANGES** still, till they (a) have turned all things upside down, as the Potter doth his clay, and our very Ministers settled maintenance, with all Fundamental laws for the establishment of their and all others just Rights and Liberties, I leave to their own saddest Meditations, these Gospel Texts of Rom. 2. 1, 2, 3. and c. 12. 20, 21. (which I hope neither will nor can offend any Professors of the Gospel) Therefore thou art inexcusable O man whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy self, for thou that judgest doest the same things. But we know that the judgement of God is according to truth against them who commit such things: And thinkest thou this O man, that judgest them who do such things, and doest the same, that thou shalt escape the Judgement of God? We not High-minded but fear: For if God spared not the Natural Branches, take heed lest he also spare not thee, being a *Wilde Olive Tree*. And when they have meditated on these Texts, I shall further importune all such of them who like the little Horn in Daniel 7. 24, 25, 26. that should be divers from the FIRST, and subdue THREE KINGS; and being elevated with that success, should speak great words against the most High, and wear out his Saints, and think to change Times and Laws, advisedly to consider what there next follows. That though the Laws and Times should be given into his hand, yet it will be untill a time and times and the dividing of times. And the Judgement shall sit, and they shall take away his Dominion to consume and destroy it unto the end. And then our Ministers need not fear their Ministry, Tithes, Glebes, nor the People their Just Rights and Liberties, which otherwise are like to be lost, subverted, destroyed in the long, bloody, costly Contests and Wars for their Defence and Preservation.

Now lest any should pretend matter of Conscience or Reason against the Christian Magistrates enforcing of Tithes true payment, by coercive Means and Laws, in these Titb-detaining sacrilegious times; or for the speedy Repeal of all our fore-specified Laws and Ordinances yet in force to compel all Detainers of them to pay them duly under the several penalties therein prescribed; I shall endeavour to give a full satisfactory
 Answer

Answer to all Arguments and Cavils of moment usually made against them, which are reducible to these four Heads.

Object. First, That there is no expresse Precept in the Gospel, nor any such penal Laws, enforcing the payment of Tithes to be found in the Primitive and purest times for 500. years after Christ; Therefore they are unlawfull, oppressive, un-evangelical, tyrannical, antichristian; as Canne terms them, in his thundering empty voyce.

Answ. To this I answer, first, That there is no expresse Precept or President in the New Testament, for any strange High Courts of Justice, Martial, or other Courts of that Nature, for any Articles of War or penal Laws to put Souldiers or any others to death, or inflict punishments for any New High-Treasons, or Offences whatsoever. No Precept nor President that John Canne (a late Excise-man as divers report) can produce for the imposing or levying of any Excise, Impositions, Taxes, Customs, Crown-Rents, Tonnage, Poundage, Contributions, by any Distresses, Forfeitures, Imprisonments, sale of Goods, billeting of Souldiers on the People, and armed violence now used by Souldiers, Excisemen, Collectors and other Publicans sitting at the Receipt of Custom, (whereof I hear John Canne is one, perhaps to Excise the Alehouses and Cannes there used for names sake) all puny to and less warrantable by Gods Law and Gospel, than our Ministers Tithes. The Objectors therefore must find expresse Gospel-Texts for all and every of these publick Duties, and the present wayes of levying and enforcing them, or else disclaim them, or their Objection against Tithes.

2ly. I have produced expresse Gospel-Texts warranting in the general coercive Laws, Sutes, Actions to recover Ministers Tithes, as well as any other just, legal, publick or private Dues, Debts, Rents, Lands, Possessions whatsoever. Therefore the Objectors must either disclaim their Objection, or renounce all penal Laws, Sutes, and coercive Means whatsoever to levy or recover any other civil Rights, Debts or Duties whatsoever, and introduce a lawless Anarchy and Confusion amongst us, for every one to cheat, defraud, rob, oppress, dispossesse, spoyl, defame, wound, murder one another, without any penalty or redresse, except only
by

by Club-law, instead of a peaceable, just and righteous Government.

3ly. The reason why there were no coercive Laws for the payment of Tithes or Ministers dues in the Primitive Church for above 500 years was this, because Christians then were so zealous, ready, forwards to render them with an overplus, and to sell their very Houses, Lands, Possessions, Estates, and lay them down at the Apostles and Ministers feet to maintain them, and relieve their poor Christian Brethren, witness Acts 2. 44, 45. c. 4. 34, 35, 37. c. 5. 1, 2. 2 Cor. 11. 9. Phil. 4. 15, 16, 17, 18. Rom. 15. 26. and that memorable place, 2 Cor. 8. 1, to 5. where Paul records of the first Churches and Converts in Macedonia, how that in a great Tryal of Affliction (in times of heavy persecution) their deep Poverty as bounded to the riches of their Liberality, for to their power (I bear them record) yea and beyond their power they were willing of themselves, praying us with much intreaty, that we would receive the Gift, and take upon us the Fellowship of the Ministering to the Saints, &c. The New Testament records, the exceeding readiness of the Pharisees to pay Tithes of all they did possess, and of the smallest Seeds and Garden-Herbs of all kinds, to their Priests or Levites; which Christ himself approved, commended, with a these things ought ye not to have left undone; And ^b Philo a learned Jew, who lived under Claudius, in the Apostles daies, records as an Eye-witness on his own knowledge, That the Jews were so forward in paying their First-fruits and other Dues to their Priests, That they prevented the Officers demanding them, paid them before they were due by Law, as if they had rather received a benefit, than rendered any, both Seres of their own readiness, bringing them in with such courtesie and thanksgiving, as is beyond all expression (they are his very words :) And were they then lesse forwards think you, to render due Maintenance, (if not Tithes and First-fruits,) to the Apostles when they turned Christians? Surely no, for the forecited Texts in the Acts declare, they were far more bountifull than before, both to the Apostles and poor Saints, selling all they had to support them. The like zeal (even in the heat of persecution, under bloody Pagan Persecutors)

continued

^a Matth. 22.
23, 24. Luke
11. 42. c. 18.
12.

^b *ἡγοῦντο τιμὰν*
τὴν ἐκκλησίαν.
Mr. Seldens
Review, p.
453.

continued in all the Primitive Christians next after the Apostles, who though persecuted, driven into Corners, imprisoned, banished, and spoiled of their Goods, Lands, by plundering Officers, Sequestrators, Souldiers, as (c) Eusebius, and others records, yet every one of them out of his deep Poverty contributed every Month, or when he would or could some small stipend for the maintenance of the Ministers and Poor (when they had no Lands to pay Tithes out of) of his own accord without any coercion: witness (a) Tertullian (who flourished but 200. years after Christ) *Modicum unusquisque stipem Mensua die, vel cum velit, et si modo velit, & si modo possit apponit, nam nemo compellitur,* (there was no need when they were so free of their own accord) *sed sponte confert. Hec quasi deposita pietatis sunt.* And though their Monthly stipends in regard of their great Poverty were thus termed small comparatively to what they were before the Persecution, yet indeed they were very large, considered in themselves, as by the same Authors following words in this Apology, c. 42. appears, *Plus nostra misericordia insunt vobis, quam vestra Religio templis:* they bestowing more in a Liberal free way of Christian Charity in every Village towards their Ministers and Poor, than the wealthy Pagan Romans did in their Temples and Sacrifices for the Maintenance of their Paganism. In the 9th. general Persecution of the Christians about 273 years after Christ, or before, The (b) Governour of Rome told Saint Lawrence the Martyr (Arch-Deacon to Pope Xistus the 2d. and Treasurer of the Christians Oblations for the Ministers Maintenance and Povers relief) that the common Report then was, how the Christians did frequently sell their Lands, and disinherit their Children (like those in the Acts) to enrich the Ministers, and relieve the Poor, bringing thousands of Sesterii at a time to St. Lawrence, out of the sale of their Lands, so as their Treasury was so great that he thought to seize on it for a prey: Which their bountiful Liberality (c) Prudentius thus poetically expresseth,

*Offerre fundis venditis
Distertiorum Pillis,
Addita Avorum pœdia
Fœdis sub auctionibus,*

*Successor exheres gemit
Sanctis egens Parentibus,
Et summa pietas credi
Audare dulces veros, (the*

What

c Eccles. Hist.
l. 4. c. 26. l. 6.
c. 41, 42. l. 7.
c. 12. FOX
Acts and Monu-
ments. vol.
1.
a Apolog.,
c. 39.

b Ambrose
Offic. l. 1. c. 41.
FOX Acts and
Monuments,
vol. 1. p. 92, 93;

c Pr. Stepha.
Hym. 2.

What need then any Law to compel the Christians to pay Tithes or Ministers dues; when in the heat of Persecution, they were so bountifull to them and the Poor as thus voluntarily to contribute their whole Estates for their support? Whose Presidents if the Cavillers against our present penal Laws, Ordinances for Tithes would imitate, no Minister nor other voluntary Tith-payers would oppose their repeal. And though in these Primitive times of Persecution, the Christians being spoyled of their Lands and Possessions, could not pay Tithes in kind in most places, but were necessitated to such voluntary Contributions as these, yet without all peradventure they held the payment of Tithes to Ministers in kind, a Divine Moral Duty, and in some places, and at some times (when and where they could) did voluntarily pay Tithes as a Duty for their Maintenance without any coercive Laws or Canons, upon the bare demand or exhortation of their Ministers, by vertue of Gods own Divine Laws, as is undeniable by Irenaeus, L. 4. c. 34. who records, That the Christians in his time (being but 180. years after Christ) did not give lesse to their Ministers than the Jews did to their Priests by the Law of Moses, who received the consecrated TITHES of their people, but more, Designing omnia quae sunt ipsorum, all they had to the Lords use, Dilatiter ac liberaliter ea quae non sunt minoris; Giving cheerfully and freely those things which were not lesse than Tithes, as having greater hope than they. And further confirmed by Origen, Homil. 22 in Numeros; Saint Cyprian, lib. 1. Epist. 9. De unitate Ecclesiae, the words of Saint Augustine, Hom. 48. Pauperes nostri ideo copiis abundabant, quia Deo Decimas dabant; And the second Council of Marseilles, An. 486. Can. 5. Leges deditur Consulentes Sacerdotibus ac Ministris Ecclesiarum, pro hereditaria portione omni populo praestarent, Decimas fructuum suorum locis sacris praestare, ut nullo labore impediti per res illegitimas possint vacare Ministeriis, Quas leges Christianorum Congregatio legis temporibus custodivit intemerata. Which prove a long continued Custom and Practice of paying Tithes to Ministers as a Divine Right and Duty, used amongst Christians long before St. Augustines dayes and this Antient Council.

rel. And no sooner were the times of Persecution past, but the Divine Right of Tithes was asserted, pressed, and the due payment of them inculcated by St. Hilary, Macarius, Ambrose, Hieron, Chrysostom, Augustine, Eusebius, Cassian, Cyril of Jerusalem, Isidore Pelusiot, and Casarius Arlesensis, all flourishing within 500. years after Christ, as Dr. Tilley proves at large: And the people during that space paying their Tithes freely, without any compulsion in all places, there needed neither Law nor Canon to enforce their payment: whence (a) Agobardus writes thus (about the year of our Lord 820. when Laws and Canons began to be made for their payment) of the precedent times: *Nulla compulsio necessitas fervente ubique religiose devotione, & amore illustrandi Ecclesie utro assensu.* That there was no need of Canons or Laws to compel the payment of Tithes, whilst fervent religion, Devotion, and love of illustrating Churches every where abounded. But in succeeding degenerating times, when (according to Christs prediction) the (b) love and zeal of many Christians to God, Religion, and Ministers began to grow lukewarm, and colder than before, so as they began to neglect their Tithes and Ministers dues, then pious Christian Kings and Bishops in Ecclesiastical and Temporal Synods and Councils, began generally in all places, to make Laws and Canons for the due payment of them; declaring in them only the Divine Right, Law and Precept of God to the People both in the Old and New Testament, as a sufficient obligation (seconded by their bare Canons and Statutes) without any coercion or penalty to oblige them to their due payment. The first unquestionable Canon for the payment of Tithes I find extant, is that of the second Council of Melfin forecited, An. 586. cap. 5. The first Law extant made by any General Council or Parliament for the payment of Tithes, is that of the Council of Calcut in England, under Offa and Alfred, An. 786. declaring their Divine Right, and enjoying their payment without any Penalty. After which Charles the Emperor, about the year of our Lord 813. by Canons made in sundry Councils, and in his Capitularies or Laws, enjoined the payment of Tithes; made pain of being excommunicated to render them by distress, upon complaint, and pain of penalties.

Operum, p.
278.

b Matth. 24.
12.

penalties, Since which time many Laws and Canons were made in our own and foreign Realms till our present times, for the due payment of Tithes under sundry penalties, which because collected by Sir Henry Spelman in his *Councils*, Mr. Selden in his *History of Tithes*, Boetius Decret. Eccles. Gal. 1. 6, Tit. 8. De Decimis, *Fridericus Lindebrogi Codex Legum Antiquarum*, *Surin*, *Binius*, *Crab*, *Lindwood* in their *Collections of Councils*, and sundry others; I have therefore only given the Reader a brief Catalogue of the principal Civil laws both at home and abroad, for the due payment of them; reciting more at large but what others for the most part have omitted, and are not vulgarly known, giving only brief hints upon some of the rest in my third Chapter. Whither I refer the Reader for further satisfaction in this Objection; and shall conclude of partial Laws as *Seneca* doth of Fates: *Para volentes ducunt, Nolentes trahunt*: those who will not willingly pay their Tithes must and ought to be compelled thereunto by penal Statutes:

Object. 2.

The second Objection is, That the payment of Tithes is against many mens Judgements and Consciences: Therefore it is both Unchristian, Tyrannical, and Unjust, to enforce them thereunto.

Answer.

Answer, 1. That the payment of Tithes being not only warranted but commanded in and by the Old and New Testament, and the constant practice of Christians in all Ages, Churches, there neither is, nor can be the least pretence of Conscience, for the non-payment of them. Therefore this pretext of Conscience is in truth nought else, but most detestable Unconscientiousness, Malice, Obstinacy, Perverse-ness, Cruelty, Impiety, or secret Atheism, worthy to be reformed by the severest Laws and penalties.

2ly. All that Conscience can pretend against their payment as Tithes, is only this Antichristian Devise, and loud Lye of Gainsayers and others; That the payment of a precise Tenth part of mens increase to their Ministers is Jewish or Antichristian, and so unlawfull: both which I have unanswerably refuted. Therefore this can be no ground or Conscience for any to detain them: But if any scrupulous Consciences be not satisfied in this point, let them either pay their Ministers the Tenth or 9 parts, or the 5, 6, 7, 8, or 9 part of their

annual increas, neither of which is Jewish or Antichristian, or else let them sell all their old or new purchased Lands, Houses, Possessions, Goods they have, and bestow them on the Ministers and Poor, as the forecited Primitive Christians did, whom they pretend to imitate, and then they may satisfie both their Consciences and Ministers too, without the least difference, coercion, sute or penalty of our Laws.

3ly. Many of these very Objectors, pretending Conscience, as *Souldiers* or *Sequestrators*, have made no Conscience to enforce thousands of Parishioners of late years throughout the Nation to pay their Ministers Tithes to themselves for pretended Arrears or sequestred Goods, and exacted Monthly contributions out of Ministers Tithes to pay the Army, without any scruple of Conscience, levying them by distress and armed violence, when detained. If then they can enforce others thus to pay Tithes to themselves, and those to whom they were never due by any known Law of God or Man: With what Conscience can they detain them from our Ministers, to whom they are due by all divine and human laws, or condemn the enforced payment of them from themselves, who have so violently extorted them from others?

4ly. If any Ministers or others plead the payment of our late heavy monthly Taxes, Excises, Impositions, Shipmony, far exceeding the old, to be against their Conscience, as being imposed by no lawfull Parliamentary Authority, repugnant to all our Laws, Statutes, Liberties, Privileges, Protestations, Covenants, Records, Votes of Parliament, employed to shed Seas of Innocent precious Christian blood, to maintain unchristian bloody wars against our late Protestant Brethren in Covenant and Amity, they know not upon what lawfull Quarrel, to support an arbitrary Arbitrary Government, Power to domineer over them, to subvert our old Fundamental Laws, Parliaments, Governour, Liberties, Peace, Elections, Trials, the Great Charters of England, foment Heresies, Sects, Schisms, and carry on the Plots of the Pope, Jesuites, Spaniards, French, to ruine our Realm, Church, Religion, and pay many disguised Jesuites and Popish Priests secretly lurking in all places un-

a see my Legal Vindication against illegal Taxes, and Humble Remonstrance against Ship-mony.

der the Mask of lifted *Souldiers* (as most wise men conceive) to perpetuate our wars, destroy our Ministers and Nation by endless wars and Taxes. All these, with other such weighty grounds of Conscience, Law, Prudence, (which *a some have insisted on and pleaded*) can no waies exempt them from violent Distresses, Quarterings, Penalties, Forfeitures, Levies, by armed *Souldiers*, who regard these *Pleas of Conscience* no more than Common High-way-men who take mens Purse by force, and deem all *publick Enemies*, who dare plead Law or Conscience in this case; though the *Plea* be true and undeniable even in their own Judgements and Consciences, as some of them will acknowledge to those they thus oppress. Why then should they or any others esteem this mere pretence of Conscience only against *Penal Laws for Tithes*, enforced in a lesse rigorous manner, which they may with as much reason and Justice allege against the payment of their just Debts, Land-Lords Rents, and all other dues from them to God or Men?

Object. 3. The 3d. Objection is, That *Tithes* are pure *Alms*; Therefore not to be enforced by any Law. For which the Opinions of *John Wickliff*, *Husse*, *Tborp*, are produced by the Anabaptists, and *Erasmus* urged by some, but without sufficient ground.

Ans. I have answered this Objection elsewhere, and shall here only declare, whence, I conceive, this Error (that *Tithes* are mere *Alms*) originally proceeded, to rectifie mistakes of the meaning of some antient Authors, and clear two Texts of Scripture which some Scholars and ignorant People misapprehend.

First, I conceive this Error sprang originally from the misunderstanding of that Text of *Deutr. 14. 28, 29.* At the end of three years thou shalt bring forth all the Tith of thine increase THE SAME YEAR, and shalt lay it up within thy Gates. And the *Leuite* (because he hath no place, no Inheritance with thee) and the *Stranger*, and the *Fatherless* and the *Widow*, which are within thy Gates shall come, and shall eat (thereof) and be satisfied; That the Lord may bless thee in all the work of thine hands which thou doest; compared with *Deutr. 26. 12, 13, 14.* When thou hast made an end of tithing all the Tithes

of thine Onerous, the third year, which is the year of Feasting, and hast given unto the Levites, the Stranger, the Fatherless and Widows, that they may eat within thy Gates, and be filled; Then thou shalt say before the Lord thy God, I have brought away the hallowed Tithing out of mine House, and also have given them unto the Levites, and unto the Stranger, to the Fatherless and to the Widow, according to all thy Commandments which thou hast commanded me; I have not transgressed thy Commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away ought thereof for any uncleanness, nor given ought thereof for the Dead, but have hearkened unto the voice of the Lord my God, and done according to all thou hast commanded me: To which that of *Amos* may be referred. From which Texts some have conceived, That the Israelites paid Tithes only every third year. 2ly. That they paid them then not to the Levites only, but to the Stranger, Fatherless, Widows and Poor amongst them, who had a right and share in them as well as the Levites. 3ly. That these Texts use the phrase not of paying Tithes, as a Debt or Duty; but of GIVING them as an Alms; and seeing they are given thus to the Stranger, Fatherless, Widow as Alms; therefore to the Levites likewise, here coupled with them. This doubtless was the true ground that Tithes were reputed mere Alms by some; and not a Divine Right peculiar to Ministers.

To dispense these Mist of Error. First take notice, That neither these, nor any other Texts in Scripture stile Tithes *Alms*; much lesse *pure Alms*, which men may give or retain at their pleasures. 2ly. That they expressly resolve the contrary that they are no Alms at all in the objected sense, but a most certain positive commanded Debt and Duty, no wales arbitrarie in the least degree. For 1. By express positive Laws and Commandments of God oft repeated, all the particulars of this Duty are defined. 1. The *Quantum* or quantity: *All the Tithes of thine Increase the same year.* 2ly. The *time* of it: *every third year,* which is the year of Tithing, at the end of three years. 3ly. The *place* of Stowage: *Thou shalt lay it up within*

in thy gates. 4ly. The persons who must receive it: *The Levite, Stranger, Fatherless, Widow.* 5ly. The place of their receiving it: *Within thy gates.* 6ly. The manner of receiving it: *They shall come and eat thereof and be filled.* Secondly, which is most considerable, the Owners and Tithe-payers had no disposing power over it for their own uses upon any occasion or necessity. For, 1. *They must bring all of it out of their Houses as an hallowed thing.* 2ly. They must make a solemn Protestation before the Lord, that *they had given it all to the Levite, Stranger, Fatherless, Widow,* and that not of their own free voluntarie bounty, but as a bounden debt and dutie, according to all Gods Commandments which he had commanded them. 3ly. That they had neither wilfully transgressed, nor negligentlie forgotten his Commandments herein. 3. That they had neither eaten thereof in their mourning (in times of want and distress) neither had they taken away ought thereof for any unclean use, &c. but have hearkened to the voice of the Lord their God, and done according to all that he commanded them: The reason of which Protestation was, because God committed the custodie and dispensing of these three years Tithes to the Owners themselves, who might be apt to purloin and pervert part of them to their own private uses. I appeal now to all mens consciences, whether these very Texts do not unanswerably prove Tithes to be no *Alms* or arbitrary *Benevolences* at all, but a most precise, positive, certain *Debt* and *Duty*, most punctually limited in each particular? and whether that we now usually call *Alms* to the Poor, be not a *Debt* and *Duty*, as Rom. 15. 27. with other Texts resolve it, not a meer *Freewill Gift*, which we may neglect or dispend with as we please.

a Hierom. super Ezech. 1. 14. ad cap. 44. Josephus Antiqu. Jud. 1. 4. c. 8. Chrysostom Hom. 4. in

Ephes. Sermon. 103. Sir James Semple sacrilegiously handled. Joseph Scaliger Diarr. de Decimis. Mr. Seldens History of Tithes, and Review, c. 2. Purchas Pilgrimage, 1. 2. c. 7. Richard Mountague Disputes on Mr. Seldens History of Tithes, s. 2. & Dr. Tillesley and Mr. Nettles Ibidem. Dr. Slaters ministers portion, p. 17.

First

First fruits, amounting to any proportion from the 40th. to the 60th. part amongst the Pharisees who extended others in bounty,

1. Such Tithes as every of the Laity in every Tribe of *Israel*, who had any coming in, or increase at all, paid unto the Levites, out of their Annual Increase that was enable or usefull for them, as a sacred Inheritance, possession and reward for their service at the Tabernacle; being the full Tenth part of their increase, after the first fruits deducted: which Tithes they received in kinde at their respective Cities and places of abode: and if any Tithes-payer would redeem or compound for them, he was to add a fifth part more than they were valued at; because the Levites should not be cheated by any undervaluing, and those who redeemed them did it only for their own advantage for the most part, not the Levites; and then they should pay for it. These are the Tithes prescribed *Levit. 27. 30, 31, 32, 33. Numb. 18. 20, to 32.* Which the Levites and their Households were to eat in every place, where they were, as their peculiar Portion and Inheritance; Wherein the *Strangers, Fatherless and Widew* had no share, neither were they brought up to *Jerusalem*, nor put into any common Treasure; and paid constantly every year. And these are the Tithes which our Ministers now challenge and receive by a Divine Right, as their standing Inheritance, and the Churches Patrimoine: and the Tithes intended *Heb. 7. 2, 5, 8, 9.*

2ly. Such Tithes as the Levites paid to all the Priests, as most affirm: Or to the High Priest only (as *Lyra, Tostatus*, and some other Popish Authors assert, to justify the Popes Right to Tenth, which he challengeth and receiveth for the rest of the Popish Clergie in all places) for their better maintenance and support besides their First-fruits, fees of Sacrifices, Oblations and other Duties, being the full tenth part of the Tithes they receive from the people (due to the whole body of the Tribe of *Levi*) *Numb. 18. 20, to 31.*

3ly. A second Tenth, which the Lay *Israelites* were obliged by God, to pay every year out of their nine parts remaining after separation of the first Tenth here mentioned; and this was likewise of all their annual increase of

Corn, Wine, Oyle, Cattel, Sheepe, Honey, and things eatable. This Tithing by Gods special appointment, he carried up to the place which God should chuse, and to Jerusalem in kindes by the places that were neare; and the full value thereof in money by places more remote. Which Tithes and money were designed for the maintenance of their publick solemn standing Feasts every year, wherein the Owners, Priests, Levites and all the people feasted together before the Lord. The residue was laid up in Storehouses, Treasuries and Chambers together with the First-fruits and Offerings for the maintenance of the Priests and Levites dwelling in Jerusalem, having no abiding elsewhere in the Countrey, and for those who came up thither in their Courses and served in and about the Temple; of which some selected Priests and Levites who were faithfull had the Oversight and Distribution; nor any Lay Treasurers, Officers or Sequestrators who would be finger-ing all our Ministers Tithes now, and reduce them to a publick Treasure, to fill their private purses with them. These are the Tithes commanded, specified, and principally intended; *Deut. 12. 6, 7, 8, 11, 12, 17, 18, 19, c. 14. 22, to 28. 2 Chron. 31. 6, 10, 16. Neh. 10. 37, 38, 39, c. 13. 44, c. 13. 9, to 14. Mal. 3. 10.* Which Tithes were abolished with the Jewish Feasts and Temple: Yet the shadow and footsteps of them continued many years after in the primitive Christians Lay Feasts; as Mr. Mountague proves at large.

4ly. The fourth sort of Tithes which the lay Israelites paid, was that for the Levites, Stranger, Fatherless, and Widow, payable only every third year out of all that years increase; after the separation of the forementioned Tithes for the Levites, Priests and Annual feasts; which the Owners kept in their own barns, and were to be eaten by the Levite, Stranger, Fatherless, and Widow, within their gates and houses, *Deut. 14. 28, 29, c. 126. 11, 20, 17.*

Now in allusion to the last kinde of Tithes, St. Ambrose Sermons in die Ascensionis, St. Jerome in *Mal. 3.* St. Augustine, Sermo: 219. De Tempore, & ad Frauces in Exemo, Serm. 64. *Casarius Arclatenfis*, De Eleemosyna, Hom. 2. *Eutropius* in the Life of St. Steven, c. 17, 18; The Exhortation written about An. 700. *Beida Eccles. Hist. li. 4. c. 10.* Agillar-

das Contra Insultum vulgi opinionem de Grandine, &c. p. 155. Iuxta Carnotensem, Epist. 162. The Synod of York under Hubert, An. 1194. and some others, press the payment of Tithes to Ministers; and giving Alms, on some part of their goods to the poor, jointly together; and some few of them stile Tithes, Tributa refectorium Animarum: The Tribute (not Alms) of the poor souls; and call us of Tithes which God himself hath commanded to be given to the poor. But this they intend not, of the first sort of Tithes due to the Ministers of God; but of a Tenth of their remaining Annual increase after the Ministers Tithes first paid; as most of them expressly declare. viz. Hieron. on Mal. Saltem Judeorum interitur exordia, ut pauperibus partem decimæ ex 110. & Sacerdotibus & Levitis. Pompeum habitum et decimas referamus. De sua particula (not the Ministers) Pauperibus ministrare; And the English Synod of Calcutt, An. 786. with Capitularia Caroli Magni, l. 6. c. 29. most distinctly; Decimas ex omnibus fructibus et pecoribus terræ annis singulis ad Ecclesiam reddere. Et De novem partibus quæ remanserint elemosynas facient. So as there is nothing in Scripture or Antiquity rightly understood to prove Tithes to be pure Alms, as some have erroneously fancied.

The second ground of this Opinion, that Tithes were Free and pure Alms, was the frequent Grants, Donations and Consecrations of Tithes and Portions of Tithes by several Lords of Manors and Lands by special Charters yet extant, recited in Mr. Selden's History of Tithes between the year of our Lord 1060. and 1250. (In the darkest times of Popish Superstition) to Abbies, Monks, Priests, Nuns, and Religious Houses in elemosynam pauperum; in liberam partem et perpetuam elemosynam; to be distributed by these Monks, or their Almoners to the use of the Poor Pilgrims, Strangers, Widows, and Orphans; in general, at their discretion; or particularly of such and such Parishes; and they supposing the Monks to be most charitable to distribute them to the Poor; most of which Grants or all were made by the consents of the Bishops of the Diocess and constitutions thereon: Petrus Damianus, l. 2. Epist. 14. Ut copiosius in pauperes elemosina perficiant, dantur in Monasteria & Breveria Decime & Quotumcumque proventuum, &c.

med by them, and many of them with the Assent of the Patrons and Encumbents of the Churches. And sometimes whole Churches with their Tithes were thus granted and impropriated to Monasteries and Monks, In iure perpetual Frankalmagne, to the starving of the peoples Souls, to pray for their Patrons when deceased, and feed the Bodies of the Poor without their Soules, whence all or most of our Appropriations and Impropriations really sprang, to the great prejudice of Ministers maintenance, and Parishioners Souls. Upon this ground (a) many Monks and Mendicant Fryers who were no part of the ordained Ministry, (just like our vagrant Anabaptistical and unordained Sectarian Predicants now) to rob the Ministers and most Priests of all their Tithes, engrossed them into their own hands and disposal to enrich themselves and their Monasteries, everie where cryed up tithes to be *Pure Alms*, which everie man might bestow where he pleased, and that themselves (having renounced the world, and vowed Poverty) were fitter to receive and dispense them than the Secular Parish-Priests; and made this Doctrine a very gainfull Trade, whereby they got most of the best Benefices of England, and (b) great part of the Tithes into their own Possession, to the great prejudice of the Church. And not content herewith, the Promonstratenses and other Orders procured a Bull from Pope Innocent the 3d. about the year 1210. to exempt all their Lands which themselves manured, and all their Meadows, Woods, Fish-ponds, from paying any Tithes at all to Parish-Priests or others; That they might bestow them in Alms, or on the poor of their Monasteries, as they had requested them from the Pope; as the words of the Bull attest: After which they invented other Bulls (condemned in our Parliament by a special Act) to exempt their Tenants likewise from paying Tithes, under the same pretext. And this is the true ground and original of that Monkish opinion, That Tithes were pure Alms, and that men might give them to whom they pleased: Which grant of tithes to Monasteries, Monks, and exemptions of their Lands from paying them, upon pretext of giving them in Alms, to the great prejudice of the Ministers (*verenda Basilica sine plebibus, Blasus sine Sacerdotibus, Sacerdotes sine reverentia, & sine Christianis, denique Christiani*, Bernard Epist. 240.) was severely censured.

a See Mr. Seldens History of Tithes, c. 7. sect. 4. p. 165, 166, &c.

b Innocent 3. Epist. Decret. l. 1. p. 202. l. 2. p. 410. Extrav. Tit. De Decimis, c. 3. ex multis.

censured and sharply declaimed against by St. Bernard and Hugo Parisiensis, Epist. ad Abbatem & Conventum Nantivie Monasterii after Ivo his Epistles, p. 245. (a most excellent Epistle against this practice) The Council of Vienna, An. 1340. Joannis Sarisburiensis, De Nugis Curialium, l. 7. c. 21. Petrus Blesensis, Epist. 82. Petrus Clavianensis, Epist. l. 1. Epist. 33. And the Monkish Assertors of this Doctrine, that Tithes were pure Alms, and disposable to whom the people would; were by (a) Pope Innocent the 4th. stilled and censured in these terms, *Hi sibi spagistris dicent e praedicant contra Deum et Vetus Testamentum*: yea Richard Archbishop of Armagh complained much against these greedy unconscionable Monks in his *Defensorium Curatorum*, for possessing the people with this opinion, That the command of Tithes was not moral, but only ceremonial; and not to be performed by constraint of Conscience to the Ministers and Curates; and that what Lands or Goods forever were given by any of the four orders of Mendicants ought to be exempted from paying Tithes to Ministers on point of Conscience; which he refutes; from these Monks John Wickliffe, Walter Brute, and William Thorp (living in that blind Age) took up their opinion: That Tithes were pure Alms, and that the people might give them to whom they please, if they were Godly Preachers; and their Parish Priest, lazy, proud, and wicked; which opinion of Wickliffe was refuted by (b) The *max. Waldensis* as erroneous; and condemned in the Council of Constance. This I have the longer insisted on, to shew how Canne and the rest of our Anabaptistical Tithes-Oppugners, revive only these old greedy Monks, Friars Tenants and practices for their own private ends and lucre; to wrest our Ministers Tithes from them into their own hands or disposing; and exempt their own Lands and Estates from paying Tithes, that so we may have Churches without people, People without Ministers; Ministers without due reverence, and finally Christians without Christ; as (a) Bernard writes they then had by this Monkish Sacrilegious Doctrine and practice.

The fourth Objection (much insisted on as I hear) against our coercive Laws and Ordinances for Ministers Tithes, is this common Mistake; That the payment of Tithes to Ministers as a Parochial Right and Due, was first settled by the Papal

a Ad Extr. T. de Paroch. c. ult. Mr. Seldens History of Tithes, p. 166, 168.

b Doctrinal Fidei Tom. 2. l. 2. Artic. 3. c. 64, 65.

a Epist. 240.

Object 4.

Coun.

Council of Lateran, under Pope Innocent the 3d. An. 1213. before which every man might freely give his Tithes, to what Persons or Churches he pleased; Therefore it is most unjust, unreasonable to deprive men of this liberty, and enforce them to pay Tithes to their Ministers now by such Laws and Ordinances.

b 7 E. 3. f. 5.
44 E. 3. f. 5.
10 H. 7. f. 18.
7. 6 Dyer 84.
8. Cook 2 Report, f. 44. b.
c Voyce, p. 13.
d Surin's Council, Tom. 3.
p. 751.

I answer, That this is a most gross Mistake of some ignorant (b) Lawyers, and John (c) Canne; For in the Canons of this Council, there is not one syllable tending to this purpose, as I noted above 20. years since out of *Binius* and *Surin* in the Margin of Sir Edward Cook's 2. Reports, fol. 446. where it is asserted; which error he expressly retracts in his 2d. Institutes on Magna Charta, f. 641. The words of the Council, Can. 56. *Plerique (sicut excipimus Regulares, & Clerici Seculares interdum) dum Domos locant vel Fenda concedunt in Parochialium Ecclesiarum, pactum adjiciunt, ut Conductores & Feudatorii Decimas eis solvant, & apud eisdem elegant Supremam: Cum autem id ex avaritie radice procedat, pactum hujusmodi penitus reprobamus: Statuentes, ut quicquid fuerit ratione hujusmodi pacti preceptum, Ecclesie & Parochiali reddatur.*

By which Constitution it is apparent, First, that Parish Priests and Churches, had a just Parochial Right to the Parishioners Tithes within their Precincts before this Council, else they would not have awarded restitution to them of the Tithes received; and that they had so ordered and decreed it by sundry Councils and Civil laws some hundreds of years before, is apparant by the 2. Council of *Capitlen* under *Charles the Great*, An. 813. Can. 19. *Synodus Ticinensis* under *Lewis the 2d.* An. 855. The Council of *Mentz* under the Emperour *Arnulph*, An. 894. Can. 3. The Council of *Friburg*, An. 895. Can. 14. The Decree of Pope *Leo* the 4th. (attributed to *Gelasius* by some) about the year 850. The Council of *Wormes* and *Mentz* (about that time or before) cited by *Gratian*, *Caus.* 16. qu. 1. The Council of *Claremont* under Pope *Urban*, An. 1095. (these abroad) and as home in *England*, The Ecclesiastical Laws of King *Edgar*, An. 967. c. 1, 2. The Council of *Eauham* under King *Edgar*, An. 1010, and his Laws near that time, c. 14. and the Council

cil of London under Archbishop Hubert, An. 1206. (13 years before this of Lateran.) All which enjoin the people to pay their Tithes to their own Mother-Churches where they heard divine Service, and received the Sacraments, and not to other Churches or Chapels at their pleasures, unless by consent of the Mother-Churches. Hence Petrus Blefensis Archdeacon of Bath, about the year 1170. (45 years before the Council of Lateran) in his 62. Epistle writes thus to the Premonstratolian Monks, who procured an Exemption from paying Tithes out of their Lands, *That their Lands were obnoxious to Tithes, before they became theirs, and were paid thither, not with respect of Persons, sed ratione Territorii: but by reason of the Territory and Parish Precincts.* And Pope Innocent the 3d. his Decree dated from Lateran, An. 1200. (mistaken for the Council of Lateran) cited in *Hook's Instit.* p. 641. was but in confirmation of these precedent Authorities.

27. The abuses complained against and reformed by this Council, was not the lay Parishioners giving away of their Tithes from their own Ministers and Parish-Churches at their pleasures (not a word of this) but a New-minted practice of most covetous Monks, Religious Houses, and some secular Clerks, to rob the Parish-Churches and Ministers of all the Tithes of the lands held of them; by compelling their Tenants and Lessees by special covenants in their Leases and Bonds, to pay their Tithes arising out of their Lands, only to themselves and their Monasteries: not to their Parish-Churches as formerly; which the Pope and this great General Council resolve to proceed merely from the root of Covetousness, (as *Cane* and his Comrades observe it, who pretend Conscience to be the ground) whereupon they condemn, reform, this practice, null the Covenants, Bonds, Dispositions, and decreed Restitution of all profits by these Frauds to the Parish-Churches. And was not this a just, righteous and conscionable Decree, rather than an *Antichristian* and *Papal*, as *Cane* Magisterially censures it?

28. Admit the Parochial Right of Tithes first settled in and by this Council (which is false) yet being a right established at 438. years since, confirmed by constant use, Custom, Practice ever since allowed by the *Common Law of England*,

a See Baskals Abridgement, Title Tithes, and the Ordinances for Tithes, Lindwood, Provinc. Constit. l. 3. Tit. De Decimis. Mr. Seldens History of Tithes, ch. 8.
 b See Mr. Seldens History of Tithes, p. 320, 322, 338, 346, 350.
 c Hoveden Annal, pars posterior, p. 818. Lindwood, Provinc. Constit. l. 3. Tit. De Decimis.

d 1 Thess. 4.
 12.

land, ratified by the Great Charter of England, ch. 1. with sundry other (a) Statutes, Acts of Parliament, Canons of our Councils and Convocations, and approved by all our Parliaments ever since, as most just, expedient, necessary: Yea sealed on our Parish Churches by (b) original Grants of our Ancestors for them, their Heirs and Assigns for ever, with general warranties against all men, with special Excommunications and Anathemas denounced against all such who should detain or substract them from God and the Church, to whom they consecrated them for ever, and thus a sacred Tribute reserved, commanded by God himself, in the Old and New Testament as a badge of his Universal Dominion over them and their Possessions, beids of him as Supreme Landlord; as the (c) Council of London under Archbishop Hubert, in the 2d. year of King John, with another Council under Archbishop Replain; 3 E. 3. The Council under Archbishop Straiford with others resolve. There neither is nor can be the least pretext of Injustice, Reason, Prudence, Law or Conscience for any Grandees in present Power, by force or fraud, to Null, Repeal, Aliene this Antient Right and unquestionable Title of our Ministers to them now; and let every man loose to pay no Tithes at all, or to dispose of them how and to whom they will at their pleasure, to destroy our Churches, Ministers, Parishes, and breed nothing but Quarrels and Confusions in every place and Parish at this present, when all had now need to (d) study to be quiet, and to do their own Business; and not to disturb all our Ministers and others Rights without any lawfull call from God or the Nation. Which unparalleled Inroadment on our Ministers and Parish Churches Rights, if once admitted, countenanced, all the people in the Nation by better right and reason may pull down all the Fence and Inclosures of Fields, Forests, or Commons made since this Councils deny, substract all Customs, Impositions, Duties, Rents, Payments publick or private imposed on, or reserved from them since that time by publick Laws, or special Contrails, and pay all their Rents, Customs, and Tenure-Services to whom and when they please; which our Grand late Army-Purchasers of Kings, Queens, Princes, Bishops, Deans and Chapters Lands, with other Opposers of Tithes may do well to consider for their

their own Advantage and Security, their Titles to them being very puny, crazy, disputable, in comparison of our Ministers to their Tithes.

Now whereas (a) *Thomas Walsingham, Randal Higden* a Hist. Angl. Monk of *Chester* in his *Policronicon*, and *Henry Abbot of Ley-* P. 4.
cester write; that the general Council of *Lyons* (in *France*) under *Pope Gregory the tenth*, An. 1274. Decreed; (what others ignorantly attribute to the Council of *Lateran* afore-said, An. 1215.) *Ut nulli homini deinceps liceat decimas suas ex libitum, ut antea, liceat assignare, sed marict ecclesie omnes decimas persolberent*: Which seems to imply, that before this Council every man might give his Tithes from the Mother Church to whom he pleased, notwithstanding the Council of *Lateran* and *Innocent's* Decrees.

I answer, 1. That there was no such Canon made in this Council, as these ignorant Monks mistake, which is undeniable by the Acts and Canons of this Council, printed at large in *Binius, Surius*, and other Collectors of Councils; but only one Canon, against Clergy-mens alienation of the Revenues of the Church; and another against the Usurpation of the Churches Revenues by Patrons in time of their vacancy: which have no affinity with that they mention; which if true, then that which *Camus* and others object, that the Council of *Lateran* made this Inhibition, and took away this Liberty of disposing Tithes at pleasure from the Parishioners, is false, as I have proved it.

Secondly, That from this mistake of these Monks it was (as Mr. (b) *Selden* probably conjectures) that *William* b History of
Thorp ignorantly affirmed, that one *Pope Gregory the tenth* Tithes, ch. 7.
first ordained new Tithes first to be given to *Priests* now P. 147, 148.
in the new Law. *John Canne* to manifest his great Ignorance both in History and Chronologie, in his *Second Piece* from the
"Temple, p. 33, 34. Writes thus. Before the Council of *Lateran*, which was under *Innocent the third*, any man might have
"paid his Tithes to any Ecclesiastical person he pleased; but by that
"Council it was decreed, That Tithes should be paid to the *Pastor*
"obstat *Priest*: (which I have proved a grosse Forgery)
"and then he adds, *William Thorp* saith, That *Pope Gregory the tenth*, was the first, that ordained Tithes to be paid to
"Priest,

⁵ Priests, in the year 1211. Fox, p. 494. Wherein, 1. He mis-recites Thorpe's words, who speaks not of Tithes in general, but only of New Tithes: not antiently paid by the Jews, nor prescribed to them by God. And is this square dealing? 2ly. He subjoyns the time (which Thorpe and Matter Fox do not,) referring this Decree of Gregory the tenth, to the year 1211, which was four years before the Council of Lateran, by his own Confession, and falls within the Popedom of Innocent the third, and is no less than 63. years before the Council of Lyons under Gregory the Xth. and his Papacy; there being no less than seven Popes intervening between this Innocent and Gregory, as Platina, Onuphrius, in their Histories of Popes lives, and Binius, Spondanus, Oxenstius, Matthew Westminster, the Centuries of Magdenburg, Mr. Fox himself and Heylin affirm. And most certain it is, that neither this Pope Gregory, nor the Council of Lyons under him, nor of Lateran under Innocent, made any such Decrees concerning Tithes, as *Cann* here boldly asserts; and with these two Forgeries, he most impudently concludes, The payment of Tithes is Popish, nothing more certain, (when as nothing is more false or fabulous) and so within the 2d. Article of the Covenant of the two Nations (nothing more untrue, both in the intentions and explanations of the Makers and Takers of that Covenant, as their several Ordinances for Tithes both before and after it demonstrate) which many have sworn (not he nor his Confederates, or else perjured with a Witness, if they have done it, in every clause thereof) to endeavour the extirpation of Superstition and all kind of Popery, (therefore of all Monkish, Popish Substitutions of, and exemptions from payment of Tithes to their Parochial Ministers fore-recited, invented, granted by Popes, and real Popery) And therefore as it is a case of Conscience (for those who have taken the Covenant to pay Tithes, not for any man whatsoever, especially Covenanters to retain them) so men ought to be carefull either how they press it, or practise it. So this Father of Lies and Forgeries concludes against all Truth and Conscience, and dares aver to those he stiles, (let himself determine QUO JURE) The Supreme Authority of the Nation, The Parliament of the Commonwealth

wealth of England, to engage them sacrilegiously, to rob all our Ministers both of their Rectories, Tithes, Ministry at once; to serve and famish (they are his own uncharitable Anabaptistical words, p. 1, 2.) These Antichristian Fools, which if they neglect speedily to do, he more than intimates (in his Epistle to them, and let them and all others observe it) the Lord (you may guess whom he means) shall lay them aside, as despised broken Fools and Vessels in whom his Soul hath no pleasure: like those who sat there before them: just John of Leydens Doctrine and practice.

It is storied of Sacrilegious Philip of Macedon (by (a) Paphlagon and others) *In aras et templa sacra, ipsos etiam Lapides infringens, ne destruktas ades possibac restitui possint*, and that to raise monies to pay his all-devouring Army; and of Dicaearchus (his Atheistical General, as implous as his Sovereign) that returning victoriously from Sea, he built two Altars, one to Impiety, the other to Iniquity, and sacrificed to them as to Gods. Certainly (b) John Carne, who would have all our Churches razed to the ground, and not a stone of them left upon a stone undriven down, that they might never be built again, (the true Voyce of a Son of Edom and (c) Babylon) and all our Ministers Rectories, Tithes, Food and Maintenance, whereby they are fed and kept alive, taken away by the Magistrates, (and that to maintain the Army and Souldiers, as some design) would be a very fit Chaplain for such a Sacrilegious King and General; and a fit Priest or Minister for these two infernal Deities of Impiety and Iniquity, the only Gods, which too many pretended Saints and Anabaptists really serve, worship in their practice. But let Carne with all his implous, wretchedness, seduced Disciples, Patrons, remember that Blessing which dying Moses, that man of God, (a better President, General for Christians to follow, than these Pagan Atheists) bestowed on the tribe of Levi (extending to all true Ministers of the Gospel now) with his bitter Imprecation against all who invaded their Substance, Function, or rise up against their Office, recorded thus for their shame and terror, Deuter. 33. 1, 8, 9, 10, 11. "This is the Blessing where-
"with Moses the MAN OF GOD blessed the Children of
"Israel before his death. And of Levi he said, Let thy

a Hist. l. 16,
17. Dr. Usher
Annales Ec-
clesi. Veteris
Testam. p. 516,
525.

b Voyce from
the Temple,
Epist. Ded. &
p. 23. If they
were razed to
the Ground
IT WOULD
DO WELL:
c Psal. 137;

a As is evident
by comparing
it with Isay
56. 6, 7, 8. c.
61. 3, to 11.
c. 66. 18, to
24. Jer. 33.
15, to the end.

"Urim and thy *Thummim* be with thy holy one: for they
 "have observed thy word, and kept thy Covenant. They
 "shall (or let them) teach *Israel* thy Judgements, and *Israel*
 "thy Law: They shall put Incense before thee, and whole
 "burnt Sacrifice upon thine Altar. Blessèd *O Lord* his
 "Substance, and accept the Work of his hands: Drive
 "through the *Legions* of them that rise up against him,
 "and of them that hate him, that they rise not again.
 Which I shall recommend to *John Canne* for his next Text,
 when he preacheth before his Fraternity of *Anabaptistical*
Tithe-Oppugners, and *Church-Robbers*; to all injurious Sub-
 strackers of their Ministers Tithes, and professed Enemies to
 their Calling. And so much for the third Proposition.

CHAP. IV.

Proposition 4.

I Now march to the 4th. Proposition, *That our Mini-*
sters Tithes are really no Burthen, Grievance or Oppression to
the People; but a just ancient charge, debt, annuity or duty, as well as
their Landlords rents, or Merchants poundage. That the abolishing of
them, will be no real Ease, Gain, or advantage to Farmers, Labourers,
and the poorer sort of People (as is falsely pretended) but only to rich
Landlords and Landed-men, and a loss and detriment to all others.

There have been divers clamorous *Petitions* of late against
 Tithes, subscribed by many poor People, Labourers, Ser-
 vants, Apprentices, who never were capable in their Estates
 to pay any (not by the Nobility, Gentry, and Freeholders
 of the Nation, or the generality of those whose Estates are
 most charged with them, who regard them no Burden nor
 Grievance, and desire their continuance) as if they were the
 very *Bonds of Wickederth*, the *heavy Burdens and Yokes*,
 which *God himself* (*1*) by an extraordinary Call, had called
 forth *Joel* in his *prophetical* *Exhortation* to *Joel*, *Joel* *1* *2* *24*, *Joel* *2* *25*, *Joel* *2* *26*, *Joel* *2* *27*, *Joel* *2* *28*, *Joel* *2* *29*, *Joel* *2* *30*, *Joel* *2* *31*, *Joel* *2* *32*, *Joel* *2* *33*, *Joel* *2* *34*, *Joel* *2* *35*, *Joel* *2* *36*, *Joel* *2* *37*, *Joel* *2* *38*, *Joel* *2* *39*, *Joel* *2* *40*, *Joel* *2* *41*, *Joel* *2* *42*, *Joel* *2* *43*, *Joel* *2* *44*, *Joel* *2* *45*, *Joel* *2* *46*, *Joel* *2* *47*, *Joel* *2* *48*, *Joel* *2* *49*, *Joel* *2* *50*, *Joel* *2* *51*, *Joel* *2* *52*, *Joel* *2* *53*, *Joel* *2* *54*, *Joel* *2* *55*, *Joel* *2* *56*, *Joel* *2* *57*, *Joel* *2* *58*, *Joel* *2* *59*, *Joel* *2* *60*, *Joel* *2* *61*, *Joel* *2* *62*, *Joel* *2* *63*, *Joel* *2* *64*, *Joel* *2* *65*, *Joel* *2* *66*, *Joel* *2* *67*, *Joel* *2* *68*, *Joel* *2* *69*, *Joel* *2* *70*, *Joel* *2* *71*, *Joel* *2* *72*, *Joel* *2* *73*, *Joel* *2* *74*, *Joel* *2* *75*, *Joel* *2* *76*, *Joel* *2* *77*, *Joel* *2* *78*, 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BING OF GOD to substract, much more then to abolish, and those who press the abolishing of Tithes from this Text, may with much more colour urge it against all Landlords Rents, Annuities, Tonnage, Poundage, the ancient Customs of Wool, Woolfels, Leather, Tinne, Lead, which they and their Ancestors by their Tenures and our known Laws have paid time out of mind: and presse those in power to expunge these Texts out of the very Gospel, as Apochryphal and burdensom, Mat. 23. 23. *Render to Caesar the things that are Caesars; and unto God the things that are Gods* (a clear Gospel-Text for the payment of Tithes, which are Gods own Tribute and Portion, Levit. 27. 30, 32. Mal. 3. 8, 9.) and Rom. 13. 7. *Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, &c.* against both which they directly Petition, as the premises demonstrate. This calumny and wresting of Scripture being removed, I shall thus make good the first Branch of the Proposition.

I have already manifested by undeniable Antiquities, Laws, Records, That Tithes were freely given to and settled on our Church and Ministers, by our pious Kings Munificence, Charters, Laws, with the general applause and consent of all the Nobility and People, upon the very first settlement of Religion in this Island, many hundred years before we read of any publick Taxes for Defence of the Realm, or maintenance of the Warren by Lord or King, the first whereof was (a) *Dane-geld* (first imposed by common consent of the Lords in Parliament, An. 983.) or before the ancient yet continued Customs on Wool Woolfels and other exported, first granted by Parliament in 3 H. 2. Anno Dom. 1176. at least 500. years after the first christian grant, Law and settlement of Tithes in perpetuity, as a Divine Duty, Reward and Service for the necessary maintenance of Gods Ministers and publick Worship. This most ancient, annual Wore, Charge or Tribute unto God, hath inviolably continued in all publick Charters and Resolutions, of Church and State.

a Matthew
wellsh. Hist
tation Wi-
gore. 161.
An. 983. See
my Handle
reference
against this
Journy p. 179.
20, 21.

a See Rastals
Abridgement,
Title Tithes,
and the O. di-
stances for
Tithes, Lind-
wood, pro-
vinc. Constit.
l. 3. Tit. De
Decimis. Mr.
Seldens Hi-
story of
Tithes, ch. 8.
b See Mr. sel-
dens History
of Tithes, p.
320, 322, 338,
346, 350.
c Hoveden
Annal. pars
posterior, p.
818. Lind-
wood, Pro-
vinc. Constit.
l. 3. Tit. De
Decimis.

d 1 Thess. 4.
11.

land, ratified by the Great Charter of England, ch. 1. with
sundry other (a) Statutes, Acts of Parliament, Canons of our Coun-
cils and Convocations; and approved by all our Parliaments e-
ver since, as most just, expedient, necessary: Yea settled on our
Parish Churches by (b) original Grants of our Ancestors for them,
their Heirs and Assigns for ever, with general warranties a-
gainst all men, with special Execrations and Anathemas denun-
ced against all such who should detain or substract them from God
and the Church, to whom they consecrated them for ever, and that
as sacred Tribute reserved, commanded by God himself,
in the Old and New Testament as a badge of his Uni-
versal Dominion over them and their Possessions, held of
him as Supreme Landlord; as the (c) Council of London under Arch-
bishop Hubert, in the 2d. year of King John, with another
Council under Archbishop Replain, 3 E. 3. The Council un-
der Archbishop Straiford with others resolve. There nei-
ther is nor can be the least pretext of Injustice, Reason, Pru-
dence, Law or Conscience for any Grandees in present Power,
by force or fraud, to Null, Repeal, Alter this Antient Right
and unquestionable Title of our Ministers to them now; and let
every man loose to pay no Tithes at all, or to dispose of
them how and to whom they will at their pleasure, to de-
stroy our Churches, Ministers, Parishes, and breed nothing
but Quarrels and Confusions in every place and Parish at
this present, when all had now need to (d) study to be quiet,
and to do their own Business; and not to disturb all our
Ministers and others Rights without any lawfull call from
God or the Nation. Which unparalleled inroad on
our Ministers and Parish-Churches Rights, if once admitted,
countenanced, all the people in the Nation by better right
and reason may pull down all the Fences and Inclosures of
Fields, Forests, or Commons made since this Council; deny,
substract all Customs, Impositions, Duties, Rents, Payments
publick or private imposed on, or reserved from them since
that time by publick Laws, or special Contrasts, and pay all
their Rents, Customs, and Tenure-Services, to whom and when
they please; which our Grandly late Army-Purchasors of
Kings, Queens, Princes, Bishops, Deans and Chapters Lands,
with other Opposers of Tithes may do well to consider for
their

their own Advantage and Security, their *Tithes* to them being very puny, crazy, disputable, in comparison of our Ministers to their *Tithes*.

Now whereas (a) *Thomas Walsingham*, *Randal Higden* a *Wist. Angl.* Monk of *Chester* in his *Polichronicon*, and *Henry Abbot* of *Ley-* P. 4
cester write; that the general Council of *Lyons* (in *France*) under Pope *Gregory* the tenth, An. 1274. Decreed; (what others ignorantly attribute to the Council of *Lateran* aforesaid, An. 1215.) *Ut nulli homini deinceps liceat decimas suas ad libitum, ut antea, liceat assignare, sed matrici ecclesie omnes decimas persolverent*: Which seems to imply, that before this Council every man might give his *Tithes* from the Mother Church to whom he pleased, notwithstanding the Council of *Lateran* and *Innocent's* Decrees.

I answer, 1. That there was no such Canon made in this Council, as these ignorant Monks mistake, which is undeniable by the *Acts* and *Canons* of this Council, printed at large in *Binius*, *Surius*, and other Collectors of Councils; but only one Canon, against Clergy-mens alienation of the Revenues of the Church; and another against the Usurpation of the Churches Revenues by Patrons in time of their vacancy: which have no affinity with that they mention; which if true, then that which *Canne* and others object, that the Council of *Lateran* made this Inhibition, and took away this Liberty of disposing *Tithes* at pleasure from the Parishioners, is false, as I have proved it.

Secondly, That from this mistake of these Monks it was (as Mr. (b) *Selden* probably conjectures) that *William* b History of
Thorp ignorantly affirmed, that one Pope *Gregory* the tenth Tithes, ch. 7.
first ordained new *Tithes* first to be given to Priests now P. 147, 148.
in the new Law. *John Canne* to manifest his great Ignorance both in History and Chronologie, in his *Second Voice* from the
" Temple, p. 13, 14. Writes thus. Before the Council of *Lateran*, which was under *Innocent* the third, any man might have
" paid his *Tithes* to any Ecclesiastical person he pleased; but by that
" Council it was decreed, That *Tithes* should be paid to the Paro-
" chial Priest: (which I have proved a grosse Forgerie)
" and then he adds, *William Thorp* saith, That Pope *Gregory* the tenth, was the first, that ordained *Tithes* to be paid to
L " Priests,

“*Priests, in the year 1211. Fox, p. 494. Wherein, 1. He mis-recites Thorps words, who speaks not of Tithes ingeneral, but only of New Tithes: not antiently paid by the Jews, nor prescribed to them by God. And is this square dealing? 2ly. He subjoyns the time (which Thorp and Matter Fox do not,) referring this Decree of Gregory the tenth, to the year 1211. which was four years before the Council of Lateran, by his own Confession and falls within the Popedom of Innocent the third, and is no less than 63. years before the Council of Lyons under Gregory the Xth. and his Papacy; there being no less than seven Popes intervening between this Innocent and Gregory, as Platina, Onuphrinus, in their Histories of Popes lives, and Einius, Spondanus, Oxenetijs, Matthew Westminster, the Centuries of Magdenburg, Mr. Fox himself and Heylin affirm. And most certain it is, that neither this Pope Gregory, nor the Council of Lyons under him, nor of Lateran under Innocent, made any such Decrees concerning Tithes, as Canne here boldly asserts; and with these two Forgeries, he most impudently concludes, The payment of Tithes is Popish, nothing more certain, (when as nothing is more false or fabulous) and so within the 2d. Article of the Covenant of the two Nations (nothing more untrue, both in the intentions and explanations of the Makers and Takers of that Covenant, as their severall Ordinances for Tithes both before and after it demonstrate) which many have sworn (not he nor his Confederates, or else perjured with a Witness, if they have done it, in every clause thereof) to endeavour the extirpation of Superstition and all kind of Popery, (therefore of all Monkish, Popish Substractions of, and exemptions from payment of Tithes to their Parochial Ministers fore-recited, invented, granted by Popes, and real Popery) And therefore as it is a case of Conscience (for those who have taken the Covenant to pay Tithes, not for any man whatsoever, especially Covenanters to retain them) so men ought to be carefull either how they press it, or practise it. So this Father of Lyes and Forgeries concludes against all Truth and Conscience, and dares aver to those he stiles, (let himself determine QUO JURE) The Supreme Authority of the Nation, The Parliament of the Commonwealth*

wealth of England, to engage them sacrilegiously to rob all our Ministers both of their Rectories, Tithes, Ministry at once; to starve and famish (they are his own uncharitable Anabaptistical words, p. 1, 2.) These Antichristian Idols, which if they neglect speedily to do, he more than intimates (in his Epistle to them, and let them and all others observe it) the Lord (you may guess whom he means) shall lay them aside, as despised broken Idols and Vessels in whom his Soul hath no pleasure: like those who sat there before them: just John of Leydens Doctrine and practice.

It is storied of Sacrilegious Philip of Macedon (by (a) Polybius and others) *In aras et templa sabiit, ipsos etiam Lapides infringens, ne destructas ades posthac restitui possint*, and that to raise monies to pay his all-devouring Army; and of Dicaearchus (his Atheistical General, as impious as his Sovereign) that returning victoriously from Sea, he built two Altars, one to Impiety, the other to Iniquity, and sacrificed to them as to Gods. Certainly (b) John Canne, who would have all our Churches razed to the ground, and not a stone of them left upon a stone unbroken down, that they might never be built again, (the true Voice of a Son of Edom and (c) Babylon) and all our Ministers Rectories, Tithes, Food and Maintenance, whereby they are fed and kept alive, taken away by the Magistrates, (and that to maintain the Army and Souldiers, as some design) would be a very fit Chaplain for such a Sacrilegious King and General; and a fit Priest or Minister for these two infernal Deities of Impiety and Iniquity, the only Gods, which too many pretended Saints and Anabaptists really serve, worship in their practice. But let Canne with all his impious, unrighteous, seduced Disciples, Patrons, remember that Blessing which dying Moses, that man of God, (a better President, General for Christians to follow, than these Pagan Atheists) bestowed on the tribe of Levi (a extending to all true Ministers of the Gospel now) with his bitter imprecation against all who invaded their Substance, Function, or rise up against their Office, recorded thus for their shame and terror, Deuter. 33. 1, 8, 9, 10, 11. "This is the Blessing wherewith Moses the MAN OF GOD blessed the Children of Israel before his death. And of Levi he said, Let thy

L a

Urim

a Hist. l. 16, 17. Dr. Usher Annales Eccles. Veteris Testam p. 516, 525.

b Voice from the Temple, Epist. Ded. & p. 13. If they were razed to the Ground IT WOULD DO WELL: c Psal. 137, 7, 8.

a As is evident by comparing it with Isay 56. 6, 7, 8. c. 67. 1, to 11. c. 66. 18, to 24. Jer. 33. 15, to the end.

“Urim and thy *Thummin* be with thy holy one : for they
 “have observed thy word, and kept thy Covenant. They
 “shall (or let them) teach Jacob thy Judgements, and Israel
 “thy Law : They shall put Incense before thee, and whole
 “burnt Sacrifice upon thine Altar. *Blesse O Lord his*
 “*Substance*, and accept the Work of his hands : *Smite*
 “*through the Loyns of them that rise up against him,*
 “*and of them that hate him, that they rise not again.*
 Which I shall recommend to *John Canne* for his next Text,
 when he preacheth before his Fraternity of *Anabaptistical*
Tithe-Oppugners, and *Church-Robbers*; to all injurious *Sub-*
tracters of their Ministers Tithes, and professed Enemies to
 their Calling. And so much for the third Proposition.

CHAP. IV.

Proposition 4.

I Now march to the 4th. Proposition, *That our Mini-*
sters Tithes are really no Burthen, Grievance or Oppression to
the People; but a just antient charge, debt, annuity or duty, as well as
their Landlords rents, or Merchants poundage. That the abolishing of
them, will be no real Ease, Gain, or advantage to Farmers, Lessees,
and the poorer sort of People (as is falsely pretended) but only to rich
Landlords and Landed-men, and a loss and detriment to all others.

There have been divers clamorous Petitions of late against
 Tithes, subscribed by many poor People, Labourers, Ser-
 vants, Apprentises, who never were capable in their Estates
 to pay any (not by the Nobility, Gentry, and Freeholders
 of the Nation, or the generality of those whose Estates are
 most charged with them, who repute them no Burden nor
 Grievance, and desire their continuance) as if they were the
 very Bonds of Wickednesse, the heavy Burdens and Yoke,
 which God himself (a) by an extraordinary Call, hath called
 forth some in present Power speedily to loose, undo and break,
 I say 58. 6. 7. to which they allude, and much insist on,
 when as it is most clear, That this perverted Text was never
 once intended of Tithes, which God himself imposed on
 his people, as a just reserved Rent and Tribute due unto
 himself and his Ministers, and adjudgeth it plain (b) ROB-

a The Kentish
 Petition a-
 gainst Tithes,
 John Canne,
 Voyce from
 the Temple,
 and others.

b Mal. 3. 8, 9.

BING

BING OF GOD to substract, much more then to abolish, and those who press the abolishing of Tithes from this Text, may with much more colour urge it against all Landlords Rents, Annuities, Tonnage, Poundage, the antient Customs of Wool, Woolfels, Leather, Tinne, Lead, which they and their Ancestors by their Tenures and our known Laws have paid time out of mind: and presse those in power to expunge these Texts out of the very Gospel, as Apochryphal and burdensom, Mat. 22. 21. *Render to Cæsar the things that are Cæsars; and unto God the things that are Gods* (a clear Gospel-Text for the payment of Tithes, which are Gods own Tribute and Portion, Levit. 27. 30, 32. Mal. 3. 8, 9.) and Rom. 13. 7 *Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, &c.* against both which they directly Petition, as the premises demonstrate. This calumny and wresting of Scripture being removed, I shall thus make good the first Branch of the Proposition.

I have already manifested by undeniable Antiquities, Laws, Records, That Tithes were freely given to and settled on our Church and Ministers, by our pious Kings Munificence, Charters, Laws, with the general applause and consent of all the Nobility and People, upon the very first settlement of Religion in this Island, many hundred years before we read of any publick Taxes for Defence of the Realm, or maintenance of the Warres by Land or Sea, the first whereof was (a) Dane-gelt (first imposed by common consent of the Lords in Parliament, An. 983.) or before the antientest yet continued Custome on Wool Woolfels and Skins exported, first granted by Parliament in 3 E. 1. Anno Dom. 1276. at least 500. years after the first extant grant, Law and settlement of Tithes in perpetuity, as a Divine Duty, Rent and Service for the necessary maintenance of Gods Ministers and publick Worship. This most antient, annual Rent, Charge or Tribute unto God, hath inviolably continued in all publick Changes and Revolutions of Church and State; Britons, Saxons, Danes, Normans, English, Papists, Protestants, Conquerors, Invadors, Right Heirs, and Lawfull Purchasers, Intruders, Disseisers, Lessees of all sorts, whether Publick

a Matthew Westm. & Florentius Wigorniensis. An. 983. See my Humble Remonstrance against ship-money p. 19, 20, 21.

h Spelman.
Concil. 610.

a Cooks 2d.
Report, The
Bishop of
Winchesters
case. Summa
Angelica. Tit.
Decima.

Publick Persons or Private, maintaining, confirming, rendering their Tithes successively, as a Divine and Sacred Quit-Rent due to God, wherewith they came charged into the world, till they departed out of it; laying down this for a Principle of Divinity, Law, Equity; (b) *That God alone hath given to every Man the Lands and all he holds and possesseth, whereby he gains his food and living; and therefore out of the Land and Trade, whereby every one gets necessary supply for his body, he ought to contribute a Tenth and Tribute towards the Service of God, and Salvation of his Soul, much better than his Body; as Augustine in his 229. Sermon. Tom. 10. and the Antient Saxon Canons of an uncertain time and Author resolve. There was no Purchaser, Heir, Inheritor, Farmer, Tenant, or Lessee of Lands in our whole Nation, that paid Tithes out of it, since Tithes first settled in this Kingdome; but he inherited, purchased, took and held his Lands charged with Tithes; Whence our (a) Law-books resolve, That no Lay-man can by the very Common Law of England, allege any Custome or Prescription, for not paying Tithes; but only a *Modus Decimandi* in recompence of his Tithes; which he may in some cases plead, because grounded on some antient Contract and a valuable consideration in Lieu of Tithes. Moreover, as all Men took their Purchases, Farms, Leases or Inheritances, by Descent thus charged; so this charge was universally known to all Purchasers, Lessees, and the full annual value of the Predial Tithes they pay out of their Lands, or Leases, abated them in their Purchases, Rents, Fines, by the Venders and Lessers, of purpose to defray the publick necessary annual Charge; which if the Lands had been *Tithe-Free*, had been proportionably raised, to the common value of the Tithes, in the Purchase-Moneys, Fines, or Rents; and will be so by every Seller of Lands, and Land-lord, when ever Tithes be suppressed. This being a clear undeniable Truth, which every rational man must subscribe to; it is certain, no person this day living, complaining or not complaining against Tithes, can in Verity, Equity, Justice, Reason, repute or call them, either an unjust or oppressing Yoke, Bond, Burden (as many Ignoramusses do, without sense or reason) nor any burden or charge at all to him, since*

since he had, or rather hath the full annual value of them allowed him in his Purchase, Fine, or Rent, by him that sold or leased his Lands unto him. And although it be true, that in such Tithes as the Earth doth not naturally produce without labour (as it doth Grass, Wood, Fruits,) viz. Corn, Hops, Saffron, Woad, and the like, the Minister enjoys the Tenth of the Husbandmans increase, seed, labour and costs in tillage and improvement (the great Objection against Tithes as an Heavy Burthen, and Oppression) yet all this pretended great cost and charge (except only in Cases of Improvements) was altogether, or for the most part allowed and defalked in the Purchase, Rent, or Fine; which if *Tithe-free* would have (a) been, (and when made *Tithe-free*, will be) raised to the full value of the Tithes, even one years purchase more in ten sales, and 2 s. Rent more in every pound each year upon Leases, as all understanding men knowing what belongs to Purchases, Sales of Lands or Leases must acknowledge. And that Farmer, Purchaser, or Improver of Lands, who deems not his faithfull Ministers Prayers, Preaching, Pains, and Gods blessing on his Seed, Crop, Estate, Soul, Family, (b) *promised and entayled to the true payment of Tithes*, and are only procured by his Ministers prayers, without which his seed, crop, and all his estate would be blasted with a Curse, & amount not to a tenth part, of what he now enjoys by Gods promise and blessing by paying Tithes, and his Ministers prayers; deserves not the name of a rational man, much lesse of a Christian; and can expect nothing but Gods curse upon all he sows, plants, enjoys, instead of a blessed Crop or Harvest. All which considered, I appeal to any Christian, or rational mans Conscience, whether Tithes be any such heavy, oppressing, intollerable, discouraging Yoak, Bondage, Burden, Oppression as some now declaim them, which Gods chiefest Saints before the Law voluntarily rendred without murmuring, and chearfully vowed, paid unto God without a Law, and his antient people rendred without murmuring (though double to our Tithes now) by an express Law, during all the *Levitical Priesthood*, and all our own Ancestors, as well Protestants as Papists, have for so

a For which there is sufficient Allowance given in case of mere Heath and Baren grounds by the stat. of 2 Ed. 6. c. 13.

b See Augustine, Serm. 219. Mat. 3. 8, 9, 10, 11.

& many

many hundred of years chearfully rendred without dispute, and all now living came charged with into the world, and were thus allowed the value of them in their Purchases, Fines, and Leases. And whether all Tithes-payers have not far more cause to Petition against all Old and New Rent-Services, Rent Charges, Annuities, Quit-Rents, Statutes, Debts, wherewith they were charged by their Ancestors Grants or Contracts, and of all the ancient Customs for Merchandize for defence of the Seas or Realm, as intollerable oppressing Burdens, Yoake, Grievances (as the Levellers and Anabaptists in some late printed papers stile all Customs, Tonnage, Poundage, Impositions whatsoever, as well as Tithes, our Excises, or monthly Taxes, of new illegal formation, as well as Imposition) than thus to murmur, complain, Petition against their predial Tithes, our Ministers chiefest Livelihood, except in Cities which have no Tillage, Woods, or Meadows? And so much briefly for proof, *That Tithes are no real Grievance, Burden, Oppression, to Gods people; especially since originally granted and commanded by God himself, whose Commandements are not grievous, 1 John 5. 3. and whose heaviest Yoake is easie, and Burden light, Matth. 11. 30. And those New-Saints, who shall think otherwise of this Divine Commandement, Yoake, and Burden of Tithes, under the Gospel, give the Gospel it self and Christ the lye herein.*

For the 2d. Branch, *That the abolishing of Tithes will be no real Ease, Gain, or Advantage to Farmers, Lessees, and the poorer sort of People, lyable to pay Tithes (other poor being not concerned in the Controversy, whose poverty it self exempts them from this surmised Grievance) but a Gain and Benefit, only to rich Landlords and Landed-men, is apparent by the premises.* For no sooner shall Tithes be abrogated, but every Landlord will raise the full annual value of them in his annual Rents, or Fines, and exact more for them from his poor Tenants, Farmers, Lessees, than they might have compounded for with their Ministers: and where then is their expected Gain, or Ease, wherewith they are deluded by Impostors? As for the rich Landlords, they complain not of Tithes as a Burden, and need no exemption from them:

them: and as all predial Tithes now really issue out of their Inheritances charged with them in perpetuity, who therefore abate, allow the full value of them to their Farmers and Tenants in their Fees and Rents, by way of Defalcation, they being in truth the greatest and most considerable Tithe-payers, not the poor Farmers, or under Tenants: So their Inheritances only will be much improved, augmented by Tithes abolishing at least one part in ten; while the poor Ministers and Families shall be starved, and the Tenants then more racked by the Landlords than by the Ministers now. And this is the Godly goodly Ease this Saint-like Project will effect, if put into execution, by which none will be real Gainers, in their Temporal Estate, but those who have Inheritances; and all losers in their Spiritual Estate, by the losse or great discouragements of their Ministers, Hebr. 13. 17. This will appear by the practice of some greedy Land-lords of old, thus recited, condemned in this Decree of the Council of Lateran under Pope Innocent the 3^d Anno 1215. *In aliquibus Regionibus, &c.* (I will English it, that our Country Farmers may the better understand it,) In some Countries there are a stupid (or mungrel) sort of people who living according to their Custom, although they have the name of Christians (I doubt Canne will say they were Anabaptists, and his godly Predecessors) some Lords of Farms (or Lands) let them out to these men to manure (ut Decimis defraudantes Ecclesias, majores inde redditus assequantur) That by defrauding the Church of Tithes, they may gain the greater Rents from their Tenants (equivalent no doubt to their Tithes, where then is the tenants gain by any hoped exemptions from Tithes?) Being willing therefore to provide remedy for these prejudices, for the Indemnity of Churches, we ordain that the Landlords themselves shall commit their Farms to be leased to and tilled by such Persons, and in such sort, That without contradiction they may pay Tithes to Churches with Integrity (or their intire Tithes without any Deduction:) and if there shall be need, let them be thereto compelled by Ecclesiastical censure, for these Tithes are necessarily to be paid, which are due by Divine law, or approved by the Custom of the place (though not within

M

2 Cottoni
Posthuma, p.
174, 179. The
Acts of Re-
sumption, 6
H. 3. 5, 9. 10
E. 2. 1. 2 R. 2.
6. 6 H. 4. 1. 2
H. 5. 28, 29.
33 H. 6. 2. 1
H. 7. 4, 5. 12
E. 4.

the Letter of the Divine law, is the Councils meaning, not any *Modus decimandi* of ought within Gods law, against which no Custom can or must prescribe) Let all Country-men learn from hence, what they will get by abolishing Tithes, if voted quite down. Nay let them consider well, whether the real designs now on foot, prosecuted by some Army-Officers and Souldiers, be not to vote down Tithes, just as they did the Crown lands (formerly (a) reputed sacred, and incapable of any sale, because the common standing Inheritance of the whole Realm to defray all ordinary publick expences in times of peace and war, to ease them of all Subsidies and Taxes whatsoever, except one in three or four years upon extraordinary occasions, granted in full Parliament for their safety) even to vote them only from the Ministers, and get them into their own hands, to help pay themselves and the Army, under pretext to ease the People in their Taxes; and yet continue their Taxes still upon them in the same extream (or an higher) proportion as heretofore, though they take their Tithes to boot, without easing them one farthing in their Contributions, as in case of the Kings, Princes, Bishops, Deans and Chapters lands. Surely these Officers and Souldiers who pretend so much liberty and ease to the people in words, and still so oppress them in deeds, as not to ease them one penny in their former unsupportable Taxes, Excesses (which their Ancestors never knew nor paid) under which they have for some years groaned, though all Ireland be now reduced, England in peace within it self, and Scotland under Contribution, and take upon them to impose such illegal Taxes now without any Parliament by their own Super-Regal Authority, transcending all Presidents of our Kings and their Councils out of Parliament, can never be presumed to tender their Ease and Gain so much, as to permit them or their Land-lords, to put up into their own private Purses so great and constant an Annual Revenue as their Tithes amount to, unto which they have neither legal Right nor Title, but will appropriate it to themselves (as they have done Church-Land and Crown-Land too) for their future pay, or past Arrears; and some of them have confessed so much. And which then think you will prove the better Tithe Lords, Ministers or Souldiers?

For

For the third Branch : That the abolishing of Tithes, will be a loss and detriment to all others, excepting Land-Lords, and Landed men ; I shall thus demonstrate. 1. It will be so to all our Ministers and their families, Tithes being their principal livelihood. 2ly. To all such Colleges, Hospitals, Corporations, Schools, all, or part of whose Revenues depend on appropriated Tithes and Rectories, and to all their Farmers and Families. 3ly. To all impropriators and their Lessees, which are very many ; there being by (a) Mr. Camdens and others Computation, 9284. Parishes in England, whereof 3845. (of the best value, for the most part) are impropriated or appropriated. And the abrogation of Tithes without giving competent recompence to all Impropriators, as well body Politicks as natural and their Lessees, (which how it can be done now Bishops, Deans and Chapters Lands devoted and voted once for their satisfaction, are sold to pay the Souldiers, I cannot yet discern) will ruine many Colleges , Hospitals, Schools, with other Corporations, and thousands of families depending on them. 4ly. All Tenants and Farmers will be losers by it, in their estates, as well as souls ; For then the Land-lords will raise the full improved value of their abolished Tithes in their Fines and Rents ; and if they have a godly able Minister to instruct them for their Salvation, and spiritual Weal, they must hire and pay him out of their own private purses only, while their Land-lords or others purse up their Tithes whereon now their Ministers live without further charge unto them ; and which is more chargeable, they must pay their Ministers share of Taxes and other publick Payments to boot out of their own purses and estates, which now are defrayed wholly by Ministers themselves : And so instead of hoped Ease, by Abolishing Tithes, they shall but draw a causeless perpetual Charge on themselves and their Posterities, as our New Projectors have done, by the sale of all the Crown Lands and Revenues to themselves, and their Friends and Souldiers at easie rates, to enrich themselves, which should have defrayed all publick Ordinary Charges as they ever have done, which now must be raised out of the peoples private purses only,

whiles these New Statesmen and Souldiers purse up and enjoy the publick Revenues which should defray them; and Tax the impoverished Nation at what extraordinary unnecessary Rates they please, and then dispose of them as their pleasures, when leyed to themselves and their Creatures; the only way to make our Taxes both Easeless and Endless, to the peoples utter ruin, and their own extraordinary enriching by their spoils. 5ly. The poor people in every Parish will lose the charitable relief they receive from their Ministers, who in many places were and still are a great relief to the poor and impotent by their liberal

2. 1 Tim. 3. 2. Charity and (a) Hospitality; now much decayed by heavy and endless Taxes, and unconscionable Substractions of their Tithes, by Seclaries, Souldiers and lawless Covetous Earthwormes. 6ly. I must truly inform and tell all such Farmers, Tenants and other deluded Countreymen, who think to gain much ease and profit, by the abolishing of Tithes for the future, they shall soon repent of, and be doubly burthened hereafter to the uttermost improved value of them in the augmentation of their Taxes to the Souldiers, who will be harder new Iron Land-lords, Tithe-lords to them, than their Ministers now are. This was St. (b) Augustines observation long ago, recorded by (c) Gratian, (d) Beccellus with many others, and made good by many practical Experiments in former and latter ages: His words are these. *Our Ancestors did therefore abound with plenty of all things, Because they gave Tithes to God, and rendred Tribute to Cesar. Modo autem quia decesserit Devotio Dei, accessit Indictio Fisci. Nolumus partire cum Deo Decimas, modo tollitur totum. Hoc tollit fiscus quod non accepit Christus.* That is, But now because our devotion to God (in paying Tithes) is departed, the Sequestration of the Exchequer is come, (both on Tithes and Lands) We would not pay our Tithes unto God, now the whole is taken away (in Taxes and Sequestrations) The Exchequer sweeps away that which Christ doth not receive. And how many have found this true in our dayes, by Sequestrators and Swordmen, who have sequestr'd all the Profits of their Lands, as well as their Tithes, and the Ministers Tithes and Glebes to boot? He adds,

b sermo. 219.

Tom. 10.

c Causa 16.

qu. 7.

d Decret. Eccl. Gall. l. 6.

T. 3. c. 19.

347

addes. *This is a most just Custome, that if thou wilt not give God his Tenib, thou shalt be reduced to a Tenib of thy Estate, Et dabis impio militi, quod non vis dare Deo et sacerdoti;* and thou shalt be forced to give that to a wicked Souldier, which thou wilt not give to God and thy Pious Minister. This the whole Synod. of *Lingon* in France, Anno 1404. declared for, and observed as a truth in those daies. And *Angelus de Clavasio* in his *Summa Angelica Tit. Decima sect. 20.* in his time. *Petrus Blesensis, Arch-Deacon* of *Bath* (who flourished about the year of our Lord 1160.) writes thus to the *Cistercian Monks*, who had then procured from the Pope, a Bull of Exemption from paying Tithes out of the Lands and Possessions of their Order, Epist. 82. ad *Cistercienses*. You know that Covetousness is the root of all Evil: yet it is said, and we relate it with tears, that this Mother of Transgression, this Mistress of Ambition, this Captain (or Ringleader) of Iniquity, this Wagoner of Mischief, this Cartbroat of Vertue, this Original of Sedition, this Sink of Scandals, hath dared to break in even to your Congregation; the Votes and Tongues of all men would be loosened into the commendation of your Sanctity, if you did not forcibly snatch away that which is anothers; If you did not take away Tithes from Clergy-men. This is a Conveyance (or Rapine) little enough, but that which doth not a little dishonest your life. By the Testimony of the Scriptures, they are the Tributes of needy Souls. And what is this insurmountable Immunity that you should be exempted from the payment of Tithes to which the Lands were subject, before they were yours, and which are hitherto rendered to Churches, not out of respect of Persons, but by consent of the Territory (mark now the just punishment upon them, for this their Covetousness and exemption from Tithe-paying) *Milites Galliarum sibi jus Decimarum usurpant, &c.* The Souldiers of France usurp to themselves the Right of Tithes, and have no regard of your Privileges: *Eas a vobis potenter extorquent*: They extort them from you by the Power of the Sword. *Adversus eos debetis insurgere, non adversus Clericos, aut Ecclesiasticos Clericos.* You ought to rise up against them; but not against Clergy-men, O the Churches of Clergy-men. *Laurentius Bocbellus recitavit*

cites & inserts it into his *Decret. Eccles. Gall.* 16. Tit. 8. c. 194. p. 966. printed An. 1609. From which Authorities, I must tell all Country Farmers and others, now busling to exempt themselves by the power of the Souldiers from paying their ancient due sealed *Tithes* to their Ministers, that they shall at last but only change the hand, and be enforced to pay *Tithes* with a Witness to the Souldiers, even by obtaining their desires. Whiles I was a late close Prisoner in *Pendennis Castle* in *Cornwall* under Souldiers (I never yet knew why) I heard some Officers there (who had purchased Crown-lands in *Cornwall*, not for *Money*, but *Arrears* of pay) amongst other their New Projects oft times peremptorily saying, *We will have all Tithes put down*; Whereupon I told them, they should have done well to have added *Saint James* his advise to their peremptory words and wills; which he much censures; by saying, as they ought to do: *If the Lord will, we will do this* or that, *James* 4. 13, 14, 15, 16. Which I thought they durst or could not subjoyn to their former words, because it was both against the will and command of God, that Ministers *Tithes* should be put down, especially by Souldiers, who received far above the tenth part of them in *Monthly Taxes* for their pay; and from whose practice of receiving constant pay for their *Military service*, the *Apostle* proves the lawfulness of Ministers *Tithes* and *Salaries* under the Gospel, 1 *Cor.* 9. 7. After which discoursing merrily with them, I told them, I conceived the true reason, why they and other Officers formerly for *Tithes* and Ministers, were now so eager against both, was, because most of them had lately purchased so much Crown, Bishops, Deans, and Chapters Lands charged with *Tithes*, that now out of mere covetousness they would pull down *Tithes*, to book them into their own Purses from the Ministers, and though they were never purchased by them in their particulars to improve their over cheap Purchases, to the highest Advantage; and because others should not blame them for it, they turned Preachers themselves, that they might claim some seeming Right to their own and others *Tithes*, and save the charges of a Minister. At which they gave a silent blushing Smile, without a Reply. Not long after, about the beginning of *January* last there came a *Petition* ready drawn to the Castle, from the General Council of the Army Officers, sitting at *St. James's* (as the Souldiers themselves informed me) directed

to those, who then were stiled, *The Parliament of the Common-wealth of England, and Supream Authority of the Nation*: though those who sent it knew the contrary, the Supream Power lay in others hands; The effect of which Petition was, *For the total Abolition of Tithes of all sorts, as a Jewish and Antichristian Bondage and Burden on the Estates and Consciences of the Godly; and that for the future they and the People might not be insnared or oppressed with Tithes, or any forced Maintenance to the Ministers, or any thing like it in the stead thereof.* This Petition all the Officers and Souldiers in the Garrison by beat of Drum, upon the change of the Guards, were summoned three several Mornings, (just before my Chamber window) to subscribe, together with a Printed Letter sent from the said Council of Officers, to all the Garrisons and Souldiers in England, Scotland, and Ireland, concerning the heads of their Intentions and Designs then on foot (and since executed) desiring their opinions of, and concurrence with them therein by their Subscriptions. This Letter with the Petition against Tithes, were both read together to the Souldiers three several mornings, who at the close every morning, gave two or three great shouts; and afterwards subscribed both the Letter and Petition. One Ensign and two common Souldiers (who had formerly read the Worcester Petition for Tithes, which this was to countermine) though they readily subscribed the Letter, yet refused to sign the Petition; because they thought it very unreasonable to take away Ministers Tithes altogether, and provide no other maintenance in lieu of them; for which they were threatned to be turned out of the Garrison and cashiered ere long (as I was informed by other Souldiers) all the rest subscribed it, and divers of them against their Consciences (as they confessed to me) because they durst not displease their Officers, nor those who sent it to them. Some Officers and Souldiers of the Castle (who were most against all publick Ordinances and Ministers, never resorting even to their own meetings, and unordained speaking Chaplains in the Castle) were sent and employed into the Country to get Country-mens Subscriptions to the Petition against Tithes, in the name of the Well-affected Godly people in the County of Cornwall; as if it proceeded from the Country-men, not the Officers.

ficers and Souldiers. In which service, these active stirring Spirits were very industrious in all parts to procure hands to this Petition, seducing divers to subscribe it, by misinforming them, *That it was only against Impropropriators Tithes;* which some honest Religious Gentlemen, substantial Freeholders, and Grand Jury-men of the Country being informed of, drew up a *Petition* (in the name of the Gentry, Freeholders, and others of the County, for the continuance of Tithes and Ministers settled Maintenance, subscribed with many hands, and presented by the grand Jury men to the Justices at their General Quarter Sessions, to send up to those then in power, as the desire of the Gentlemen, Freeholders, and the Generality of the County) which Petition (as I have been informed) was presented accordingly by one of the Justices, by Order from the Bench, though one of his Companions when it was delivered by the Grand Jury to him to present to the Bench, had the impudence to *tear the Petition in pieces in open Court,* before he acquainted his Associates with it; for which he received a publick check. After the Souldiers Subscription of the fore said Petition against Tithes in the Castle, *the like wherunto* (as some Souldiers acquainted me) *was sent to most other Garrisons and Counties to subscribe,* (by which we see whence such and other Petitions originally spring) *I demanding the reason* (of two or three Souldiers who were ingenuous) *why they were so eager against Ministers Tithes, since they were* (Spiritual) *Souldiers as well as they, and themselves received above the Tithes of their Tithes in Taxes for their pay? Who returned me this blunt clamorous Answer, That they conceived the true reason of it was, that their Officers intended to have the Tithes themselves, or at least the full value of them IN TAXES for their pay; that so the people much impoverished and complaining of their heavy Taxes, might be able to hold out the longer to pay them, being seemingly eased by the Souldiers in their Tithes, though they took them all out again in their increased Monthly Contributions; and that this was the private talk and opinion they had of this Petition amongst themselves, but they must not speak of it in publick to any. I am not apt to be suspicious of any mens Actions or Designs, unlesse I see some probable grounds of Inducement; but if this be one principal Design of the Officers and Souldiers*

pre-

present sticking against Ministers Tithes, to get them into their own hands in kind, (as they have done much of the Bishops, Deans, Chapters and Crown-lands, & the rest in monies in their Sales for their Arrears & pay) or at least to fetch them out of the Peoples Purse in doubled or augmented Taxes, equivalent to their Tithes in value, or exceeding them, (as the premises persuade me to incline to) the Ease and Gain either promised to, or expected by the People upon the abolishing of Tithes, will prove but a mere Delusion and Cheat at last; and instead of easing them, will only double, treble and augment their heavy intollerable Taxes (now imposed and disposed too by the Souldiers themselves alone, beyond all Presidents of former Ages, or Kings of the worst edition) and continue them the longer on their broken Estates and drained Purse. Which will be but a most just, deserved Divine punishment on them, for detaining their Ministers Tithes, as the forecited Authors resolve. Whereas if these Saint-seeming Officers and Souldiers, so much pretending the peoples ease and weal, would cast off the veil of *Disimulation*, and really ease the people in good earnest out of Conscience and Justice, they should do it, as I told them, by disbanding all unnecessary Garrisons (mere useless Toyes to secure the Country either from an invading or pillaging Enemy by Sea or Land, as I have made many Garrison-Souldiers acknowledge by unanswerable Demonstrations) disband their long-continued Army and Forces, kept up on the peoples drained Purse for their undoing (for what ends the very blindest men now see) put the peoples necessary defence when there is occasion into their own hands and elected *Militia*, and abolish all these heavy incessant Monthly Contributions, Taxes, Excises so long continued on them, to maintain the Army and enrich the Officers; being the Peoples worst Grievance (not Ministers Tithes, which few count a Burden, and then upon mere Mistakes) which late created Monsters, (unknown to our Fore-Fathers, who knew none but Tithes, Fifteenths, and Subsidies duly granted, one or two in several years) will in short time eat out not only our Ministers and Peoples Tithes, but the remaining Nine parts too, and leave them most miserable Beggars in conclusion, without any Food or Pro-

vision for their Souls or Bodies : and no other Magistracy, Ministry, Government, Laws, Liberties, Privileges, but what the Army-Officers and Souldiers, (their late pretended humble Servants, but now their Supream Lords and Masters) shall out of their mere Grace and Favour allow them, as their conquered Vassals, as many of them are not ashamed even publickly in my hearing, as well as others, for to stile our own enslaved Nation, as well as Scots and Irish. And then they shall all lament their folly when too late, in concurring with these Swordmen to abolish their Ministers Tithes, in the old Poets Elegie, in a like case as ours,

*Impius hæc tam culta nobalia Piles habebit
Barbarus has Degetes : En quod discordia Civis
Perdurit miseros ! En quæ consuevimus Agros !*

a. Suidas in
Leone.

(a) Suidas records of Leo the Emperour, that when on a time he commanded Eulogius a learned Philosopher should have a Liberal Princely Reward bestowed on him. A great Officer and Courtier standing by said, That money would be better bestowed for the maintenance of Souldiers. To which the Emperor replied, Nay, I would rather it might be brought to pass in my time, That the Riches now bestowed upon Souldiers, might be given to maintain Philosophers. And I suppose all rational wise men now will be of the same mind concerning Ministers, and rather they should enjoy their Tithes and Glebes, than Souldiers and Buff-Precachers. All which out of true Affection to our Ministry and my Native Country, without any private design to scandalize the Souldiers, I submit to all prudent mens consideration, who by this will be able to judge of the truth of this Proposition, without further proof.

b. A thing formerly proposed by them in their Agreement of the People, presented to the Commons House, Jan. 30. 1649, p. 24.

In the (b) Officers printed Proposals, August 13. 1652. to those they then stiled, the Supream Power of the Nation; I found the first of all to be, The abolishing of all Tithes, as an unequal, troublesome and contentious way of Maintenance, respect being had therein to others Rights, but not to the Ministers: who have the only true, proper, legal Right unto them; and this to propagate the preaching of the Gospel. I

pro-

profess when I read it in the *Diurnal*, I told some *Souldiers* who brought it me to read in *Pendennys*, 1. I could not possibly conceive, that the putting down of Ministers Tithes, should be a means to propagate the preaching of the Gospel, but rather to suppress it, the very Scripture resolving the contrary, *Neb.* 13. 10, 11, 12. and 2 *Chron.* 31. 3, &c. and the *Heathen Poet* concluding, *Quis enim virtutem amplectitur ipsam, Pzemia si tollas?* 2ly. That I wondred men professing Conscience, Justice and Religion, should have more regard to *Impropriators* and others Rights to Tithes, who had no original right at all unto them, but only by *Popes Bulls* and *Dispensations*, and did no service for them, without any special regard to *Ministers Rights*, who had only a due and true Divine and human Right to them, and received them as due wages for their Ministry: I doubted, the only cause was, because they or some of their Friends were owners of Lessees of some *Impropriations*, which they were loath to part with for the Peoples ease, or give in to the Church, without a considerable Recompence. 3ly. That the suggestion of the unequal, troublefom and contentious way of Tithes, was a very strange and daring Objection against the very wisdom and Justice of God, who instituted and prescribed them to his own chosen people: against the wisdom, justice, prudence of our own, and all other Christian Kings, States, Parliaments, Churches, that have at first pitched upon, and so long continued, established by successive Laws and Edicts this way of Maintenance as most equal; rich and poor paying a Tenth alike according to the greatness or smallness of their Estates, and the poor Farmer and Tenant paying them out of his Landlords Estate, as allowed in his Rent or Fine, not out of his own private purse alone, being more equal than any Taxes or Excises for the Armes pay. As least troublefom to the Ministers at least, who were only at the cost and trouble to carry in their Tithes at Harvest, when cut and severed from the Crop to their hands, to prevent the trouble of plowing, sowing, weeding, mowing, reaping, gathering, which might divert them from their Studies and Ministry: And as little troublefom, or not over-troublefom at least, it is to the Husbandman, who sows,

Deut. 12. 17.
18. Neh. 13.
12, 19. 2 Chro.
31. 5, 6, 7, 8, 9.
Purchase Pil-
grimage. l. 2.
c. 7. p. 130.
311.

cuts and makes it up together with his own, and then only severs it out, and is not now bound to carry it into his Ministers Barn, much less to thresh, cleanse and sever his Corn, Wine or Oyl, and other Tithes, and carry it to Hierusalem, and the Treasuries of the Priests and Levites at his own cost, as the (a) Israelites were obliged by God to do; which these Officers (had they lived amongst them, and payed a second Tenth, as well as a first, and first-fruits besides) would have petitioned God himself to abolish, as a troublesome way of Maintenance, which they could not brook, though the godly Israelites and Jews repined not against it, but cheerfully brought up their Tithes to the Priests Treasuries as they were enjoyned. And as no waies contentious or litigious in it self, were people as just and conscionable to pay their Tithes, there being many Parishes in England, (and that wherein I live one) wherein I never heard of any sute or quarrel betwixt the Ministers and Parishioners for Tithes, there being farre more sutes and contentions for just Rents, Annuities and Debts throughout the Nation than for Tithes (at least ten for one in proportion) before these late contentious Lawless times, when many unconscionable, unrighteous Wretches (pretending Religion, to cover their fraud, covetousness and oppression) will pretend Conscience for not paying their very Rents, and Debts, as well as Tithes: And such who have so little grace or fear of God as to contend with their Ministers for their just Tithes, will be altogether Litigious towards them, for any other Annuity, or settled way of Maintenance that can be devised in lieu of Tithes, seeing nothing will content such perverse and contentious Wretches, but a Liberty to pay their Ministers only what they please, and that in conclusion shall be just nothing, as their subsequent Petitions and present Practices now manifest to God, Angels and men. And I doubt the Change of this antient, known, long approved certain Maintenance by Tithes, to any other certain or uncertain way, will create more sutes and troubles among people, than ever our Tithes did since their first institution. This was my subitan opinion of their Proposition, when I first read it, and shall

shall serve for a publick answer to it now, if any insist upon it to prove Tithes inconvenient and burdensom to the People, and therefore fit to be totally abolished.

The main Objection, I ever yet (a) read or heard against Tithes, is this, *That Tithes are a great discouragement and hindrance to Husbandmens industry and improvements; since Ministers must have not only the Tenth of their Lands, as they found them, but likewise of their Crop, Labour, Industry and Improvements, which is now (writes Canne and others more largely) one of the sorest Burthens and greatest Oppressions and Tyranny that lies upon them, and discourages many from improving the Lands to the publick prejudice.*

I answer, 1. That this Objection no waies concerns Soldiers, Weavers, Tailors, Tradesmen, Townsmen and other Mechanicks, who are the most and greatest Sticklers and Petitioners against Tithes; but only Husbandmen and Countrey Gentlemen and Farmers living upon Tillage, very few of which (not one of a thousand) ever yet petitioned against Tithes, as such a grievous Oppression (at leastwise as a Farmer) for the burdensomeness of Tithes, but only as an *Anabaptist*, or other *Sellary*, out of hatred and opposition to our *Ministers Callings or Persons*. And till the Generality or Major part of the Gentry, Yeomanry and Countrey Farmers in each County Petition and declare against their *Predial Tithes* as such an intollerable Grievance, no Officers, Soldiers, Citizens, Anabaptistical Mechanicks, and busie-bodies in other mens Callings and Grievances which concern them not, are no waies to be heard, countenanced or credited in this particular, by any Powers whatsoever in point of Justice or Prudence. 2ly. The payment of Tithes, never yet discouraged any Person, either in the Land of *Canaan*, *England*, or other Countreys, (at least not any considerable number of men, or any that had either true Wisdome, grace, honesty, or love to God and the Ministrey) from any sort of Tillage or improvement whatsoever out of which Tithes are paid, the gain by the good husbandry and improvement being abundantly recompenced in the nine Parts, over and above the Tithes. And therefore till the Objectors can make good

Object.

a This Objection I finde recited in the Council of Lingon Anno 1404. & there Answered. Bohellus Decret. Eccles. Gall. p. 968.

Answer

their allegation, by presidents of considerable number of wise, godly men and others, discouraged from *Tillage* and *Improvements* merely by the payment of *Predial Tithes* out of them, in all former ages, or of late years, to the real prejudice of the Publick, (which they can never do) this grand Objection against *Tithes* must be decried, both as *Fabulous* and *Ridiculous*, yea as *Scandalous*: The late Petition of the *Cornish Gentlemen, Farmers and Teomen* (where such improvements are most made to their great Charge) for the continuance of *Tithes*, being a sufficient Evidence to prove it such.

a See the Letters New Printed paper intituled, Englands Fundamental Laws and Liberties claimed, &c. and many Petitions of late.

b See all Acts for Tonnage Poundage and Impositions, Mr. Hackwels argument against Impositions, Cooks 2. Instit. p. 52, 59, to 64.

3ly. It is observable, that the Petitioners against *Tithes* upon this ground, are as eager (a) *Writers and Petitioners against all ancient Customs, Tonnage, Poundage, and usual moderate Impositions upon Merchandize imported or exported, for the necessary defence of the Sea and Trading* (amounting to as much upon every pound of Merchandize, as *Tithes* do upon *Husbandmens Tillage and Improvements*, the charges of the *Fraight, Transportation and Customs* in foreign parts considered, and to far more and that as a very great discouragement to Merchandize and Trading. Which as all wise men know to be a mere fabulous untruth, contrary to the experience of all States, Kingdoms, Republicks in the World, and of *Holland* it self, subsisting by Merchandize, where they pay as high Customs or higher, than (b) our ancient *Legal Merchants Duties* to the State amount to, which never made any Merchants to give over trading; (So if, when, and where rightly imposed, managed, they are the greatest encouragements of Trade and Merchandize, by *Guarding the Seas, and securing Traders against Enemies and Pirates*, the only encouragement to *Merchant-Adventurers*; who must and will all give over trading, when they cannot safely put to Sea without apparent losse of all they trade for, by *Enemies or Pirates*. And therefore this clamorous Objection against *Tithes* should have no more weight with *Wisemen* to suppress them; than their idle clamour against all old *Legal Customs, Rates and Duties* for the necessary defence of the Sea and Trade, to abrogate them altogether, to the ruine both of our Traffique, Navy, and Merchants too that pay them. 4ly. This Objection is directly made against the providence, wisdom, and policy of God

God himself, who prescribed *Tithes* amongst his own people out of all their Tillage and Improvements; and knew it would be no impediment to them, his (b) Blessing promised to their payment of *Tithes*, being a greater improvement to them in their Crops, than all their extraordinary cost and pains amounted to: Wherefore it can be no impediment or discouragement to any real Saints good Husbandry or Improvement now; who deserves to reap no benefit by his Labour or improvements, if God himself shall have no share or portion out of them for the maintenance of his publick worship and Ministers. 5ly. If there were any truth or strength in this Objection, yet it extends not unto all *tithes*, but only to such as are paid out of extraordinary chargeable Improvements; as to make mere barren Heath, Ling and Sands, out of which no former profits naturally grew, manurable for Corn or Pasture, Tillage and Meadows, Woods, out of which most predial *Tithes* arise; So there is a sufficient remedy against this pretended Mischiefe already provided in the best and strictest Statute made by the best of our Protestant Kings, for the true payment of *Tithes*, at the beginning our Reformation, when Popery was banished in the Parliament of 2 E. 6. c. 13. which provides, That all such barren Heath, or waste Grounds, which before that time have lyen barren, and paid no *Tithes* by reason of the said barrenness, and now be, or hereafter shall be improved or converted into arable Ground or Meadow, shall from henceforth after the term and end of seven years, next after such Improvement fully ended and determined, pay *Tithe* of the Corn and Hay growing on the same, and be discharged in the interim, as the words import, and our Judges have expounded it. All which considered, this Objection must be henceforth exploded and LEVELLED to the ground.

Now because I find a clear Design and Endeavour in sundry Anabaptists, Officers, Souldiers, if they cannot prevail to put down *Tithes* upon other pretexes, yet to rob the Ministers of them at present, if not in perpetuity, upon this pretence, to sequester and convert them to the use of the Army, for the pretended ease of the people in their future taxes. I shal for the cloze of this Proposition, and prevention of this detestable impious Sacrilegious plot against our Ministers and Religion too, pro-

b Mal. 3. 9, 10;
11, 12. See
Augustine ser-
mo. 219.

propound and answer all such specious Arguments, Pretences, as may be produced by them to delude the people, veil over the execrable Impiety, and take off the odium of this prodigious Villany.

First, they may and will suggest, that they have some ancient punctual Presidents to warrant, countenance, justify this their Project. As namely, the practical example of Charles Martel King of France, who (about the year of our Lord, 730. as the Marginal (a) Authors report) having perpetual wars, and seldom or never peace in his Kingdom, Ideo res Ecclesiarum suis Militibus in stipendium contulit maxima ex parte; did thereupon bestow the Lands, Revenues, Rents, and Tithes too (as the Act of Restitution with others prove) of Parish-Churches, Monasteries, Bishops, Deans and Chapters upon his Souldiers for their Pay and Arrears; for the greatest part: And surely upon a very Godly and just reason (as John Canne, and some Army-Officers will swear) thus expressed in his Decree recorded in (b) Goldastus and Mr. (c) Selden: *ut subveniatur necessitatibus Publicis, et Salutaris Militum, pro Dei Ecclesie & bono statu Republice, & uniuscujusque propria pace pugnantium: That he might relieve the Publick Necessities, and pay and reward the Souldiers fighting for the Church of God, and the good of the State of the Common-wealth, and the proper peace of every one: as our Officers and Souldiers now say they do.* And is it not then most just they should have all the Lands, Glebes, and Tithes of the Church, King, Common-wealth, and of every particular Person too, who have fought all this while for them and their defence? To this they may chance to adde, the President of the (a) Templers and Hospitalers, who being no part of the Clergy, but Religious Souldiers, employed only to fight in the defence of the Church, were by special Bulls and Grants of several Popes exempted from paying any Tithes at all to any Ministers out of the Lands belonging to their several Orders, Because they fought for the Church against her Enemies, as Turks, Saracens, and other Infidels. Therefore there is great reason, equity all our Officers and Souldiers who have lately fought, or are now or hereafter fighting for the Church against her Enemies and Malignants, should be totally and finally discharged from paying any

Tithes;

a Gul. Malmesburienfis, De Gestis Regum Angl. l. 1. c. 4. Juocus Chron. in Carolo Simplici. Cent. Magd. 8. c. 7. & 9. Dr. Tilletly in his Animadversions on Mr. seldens History of Tithes, p. 64, to 69. b Tom. 3. p. 648. c Review, p. 466,

a Extravag. De Decimis, c. 10. Joannes Sarisbur. De Nugis Curialium, l. 7. c. 21. Mr. seldens History of Tithes, c. 6. p. 120, 121.

Tithes at all out of their Old or New Purchased Lands, Leases, Cattel, Estates, Spoyle, Pay or other increase. Besides, most of our Army Officers, and very many of the Souldiers, are extraordinarily gifted, inspired from Heaven, and constant Speakers or Preachers (b) transcending all Black-coated Ministers, yea the undoubted new Ministers and Priests of Jesus Christ, as many deem them; So as they may be truly stiled (c) a chosen Generation, a Royal Priesthood, yea Army of Priests, being (d) made Kings and Priests by Christ himself to God the Father: as John Canne hath published in his *Voyce*, p. 24, 27, 28, 29. Therefore they may not only enter into our Ministers Churches, Pulpits, and dispossess them of them (as he there asserts and presseth them to put in execution;) but be capable in right, equity, justice, to receive all their Tithes to their own use: Nay one step more, John Canne in his *Voyce*, p. 27. thus peremptorily concludes, "I will affirm, and abide by it; since it hath pleased the Lord to draw out the hearts of some Souldiers and others, (who were never brought up at Universities to learning) particularly to preach, (which is not above 10, or 12. years) the People of this Common-wealth have had more true Light and glorious Discoveries of Christ and his Kingdom, than all the Patrons Ministers ever before made known to them, since first they took their calling from the Sea of Rome, till this Day. On the contrary, the greatest Heresies and Blasphemies which have been in the world have been broached by Ministers (and Scholars) whereas Lay-men at the same time have been sound in the Faith, and zealously earnest against such abominable Doctrines. Therefore there is just ground that both our Universities, and all Colleges for Advancement of Learning, should be suppressed as the very poison, bane, subversion of Religion, Church and Common-wealths, (as some Souldiers and the Anabaptists generally deem them) and their Lands (as well as Bishops, Deans, Chapters, and Ministers Glebes and Tithes) sold or conferred on the Officers and Souldiers, of the Army for their better encouragement, reward and Inportation, to propagate, defend Religion and the Common wealth: A design now eagerly prosecuted by some.

To which let them receive this Answer before hand, since

b Canne 2d. voyce from the Temple, p. 24, &c.
c 1 Pet. 2. 5, 9.
d Rev. 1. 6.

a Gal. 6. 16.

1 Cor. 15. 1,

2, 3.

b Gen. 14. 20.

Hebr. 7. 2, 4,

&c.

c 1 Chron. 26.

26, 27, 28.

I intend not any future Treatise of this nature, 1. That I never read of any pious *Generals, Armies, Officers, or Souldiers* in Scripture (the (a) *rule of Faith and Manners*) that spoyled the Church or Ministers of their Lands and Tithes to maintain their wars, or enrich, reward themselves; but we find it expielly recorded of (b) *Abram*, the Father of all the Faithfull, that he paid Tithes even of the Spoyle of the first Wars, to the first Priest we find in Scripture, unto Christ himself, both in the Old and New Testament, for other Christian Souldiers imitation. The like we read of (c) *David*, and all his *Officers, Captains of the Army*, with sundry others fore-cited; whose Presidents are more obliging and commendable than *Charles Martels*. 2ly. That it was the Custom, use and pious practise of many Pagan Warlike Nations, as the *Romans, Grecians, Caribaginians, Tyrians, Saxons* to do the like, who consecrated the Tenth of all their Spoyle to their Idol-Gods and Priests, as we may read at large in Mr. *Seldens History of Tithes and Review*, c. 3. and in Mr. *Richard Mountagne* his *Diatribe* thereon, ch. 3. Therefore they are worse than Pagans who neglect not only to pay their Ministers the Tenth of their Spoyle, but will even spoyl them of their *Glebes and Tithes* besides. 3ly. It is very observable (and let our Souldiers and Officers consider it in good earnest) That God himself specially consecrated and devoted the future Spoyle, a Sacrifice for and to himself, and all the Spoyle, City of *Jericho* (the very first City taken by the Israelites in the Land of *Canaan*) as a sacred First-fruits and kind of Tenth for the use of his Sanctuary and Priests, in these memorable words, Josh. 6. 17, 18, 19. *And the City shall be devoted, even it and all that is therein (except Rabah and her Family and House) to the Lord, and you in any wise keep your selves from the devoted thing, lest you make your selves accursed, when ye take of the devoted thing, and make the Camp of Israel a curse and trouble it. But all the Silver and Gold and Vessels of Brass and Iron are consecrated unto the Lord, they shall come into the Treasury of the House of the Lord. Whereupon when the City was taken, they burnt it and all that was in it (as a Sacrifice to the Lord) But the Silver and Gold and the Vessels of Brass and*

and of Iron, they put into the Treasury of the House of the Lord, v. 24. But Achan (a covetous plundering Souldier) seeing among the rich Spoils of the City a goodly Babylonish Garment, and two hundred Sheckels of Silver, and a wedge of Gold, coveted, took and hid them in the midst of his Tent; which so much kindled the Anger of God against the Children of Israel for this his Trespass in these devoted things; That they were presently smitten before their Enemies of Ai, and fled before them. Whereupon Joshua their General and chief Governour humbling himself before God, and requiring the cause of this ill success; God returned him this Answer, *Israel hath sinned, and they also have transgressed my Covenant which I commanded them; for they have taken of the devoted thing, and have also stolen and dissembled also, and they have also put it among their own stuff. Therefore the children of Israel could not stand before their Enemies, but turned their backs before Enemies, Because they were accursed, neither will I go with you any more. O Israel thou canst not stand before thine Enemies, untill thou hast taken away the accursed devoted thing from among you.* Whereupon this Sacrilegious Robbery of Achan being discovered by Lot and his own Confession; and hid stolen Plunder devoted to God taken forth of his Tent, and powred out before the Lord in the presence of Joshua, and all the Children of Israel: Joshua passed this Judgement against him for his Sacrilege, *Why hast thou troubled Israel? the Lord shall trouble thee this day: and all Israel stoned him with Stones, and they burned them with fire (as a devoted Sacrifice to God) after they had stoned him with Stones.* And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his Anger. Wherefore the place is called the Valley of Achor (that is Trouble) to this day. And when Hiel, many hundred years after in Idolatrous Abas daies, would needs seize upon the devoted Spoil of Jericho, and build it again for his own habitation; he laid the Foundation thereof in his first-born Abiram, and set up the Gates thereof in his youngest Son Segub, (that is, God destroyed, and cut off all his Posterity before the Gates were set up, and the Building finished) according to the word of the Lord, which he spake by Joshua the Son of Nun; as we read at large, Josh. 7.

a Herodorus, l. 5. c. 25. Valerius Maximus, l. 5. c. 3. Diodorus, An. 4. Olymp. 98. Dr. Vsher Annales Veteris Testamenti, p. 260.
 b See Holinshed, Speed, and others. 10, & 11 R. 2. Mr. St. Johns Speech against the Shipmony-Judges.

throughour, 1 Kings 16. 34. and Josh. 6. 16. I read of (a) *Ataxerxes*, that (in imitation of *Cambyses* before him) he caused some Judges (betraying their Trusts, like (b) *Trefilian* of old, and too many of late) to be excoriated alive, and their Skins to be hanged up round about the Tribunals, that the other Judges sitting upon them might have an example hanging before their eyes, what punishment the pravity of Judges did demerit. I desire all Souldiers, Officers, and Sacrilegious Anabaptists, would hang up these Skins and Examples of *Achan* and *Hiel* before their eyes, recorded in sacred Writ: and then make this use and application to themselves of them. If *Achan* for stealing away only a *Babylonish* Garment and a few *Shekles* of *Silver* and *Gold* of the very Spoils of *Iericho* devoted to the service or *Treasury* of the House of the Lord, brought so much wrath, misery upon the whole Nation, and Camps of *Israel*, and such a fatal death and exemplary punishment upon himself; and *Hiel* only for building upon the ruins of the Soyl of this devoted City drew down sudden Death and Destruction upon all his *Sons* and *Posterity*; O what strange exemplary wrath, vengeance, and judgements shall we then draw upon the whole Nation, Army, our Souls, Bodies and Posterities to their utter extirpation, if instead of rendering unto God and his Ministers the Tenth of our warlike Spoils belonging of right unto them; we shall sacrilegiously rob them not only of these Tenths, and all other issuing out of our Lands and Estates, but even of all their other Glebes, Rectories, Tithes, Revenues; demolish the very Churches, Houses, dedicated to Gods worship, or turn them into Houses for us and our Posterities to inhabit: and obstinately, yea atheistically refuse to take warning by their, and other sacrilegious Persons tragical examples? 4ly. Let those who will imitate *Charles Martels* President, remember 1. his punishment: (a) *Historians* record, That for this his Sacrilege, he was smitten with a long and terrible Convulsion of all his Members whereof he died in great anguish: that *Eucherius* Bishop

a Gul. Malmebury. De Gestis Regum, l. 1. c. 4. Vita Eucherii apud Surium, Tom. 1. 10. F. Gratian, Caus. 16. qu. 1. Edit. Gregoriana. Flodourus Rhem. Hist. l. 2. c. 12. Juonis Chron. Mr. Seidens History of Tithes, p. 51. 465. Dr. Tilletsey, p. 67.

of Orleans in a Vision SAW HIM DAMNED FOR IT; and
 that upon search made in his Tomb (by an Angels Admonition) it
 was also confirmed for truth, no relique of his Corps being found
 therein, but only a dreadfull Serpent. * Apud Francos Carolus Mar-
 tellus insignis vir fortitudinis, exactis vite sue diebus in Ecclesia
 beati Dionysii legitur esse Sepultus, sed quia Patrimonia cum
 Decimis omnium fere Ecclesiarum Gallie, pro stipendio
 commilitonum suorum mutilaverat, miserabiliter à malignis
 Spiritibus de Sepulchro corporaliter avulsus, usque in bodier-
 num diem nusquam comparuit; as Matthew Westminster stories
 of him. 2ly. The censure passed against him for this Sacri-
 legious Robbery, by the Marginal Authors and others: e-
 specially by Agobardus Bishop of Lions, An. 828. in his Book
 "De Dispensatione, & Rei Ecclesiasticae contra Sacrilegos, wor-
 thy the reading, who thus complains, p. 269. Nunc non
 solum possessiones Ecclesiasticae, sed ipsae etiam Ecclesiae cum posses-
 sionibus venundantur, &c. Which he condemns as detestable
 Sacrilege execrable to God and men: By Petrus Damianus,
 Anno. 1060. l. 1. Epist. 11. where he gives this censure of
 his practice, and others: Inter omnia vero hic mala, Illud ex-
 cedit, et Diabolicam fere modum videtur aquare nequitia.
 Quia praedictis in Militem profligatis, &c. Moreover
 among all wicked Acts, this exceedeth, and seems almost to equal the
 very wickedness of the Devil, That all the Farms and Pos-
 sessions of the Church being prodigally spent upon Souldiers,
 insuper etiam et Decimae & plebes adduntur in Beneficium Secu-
 laribus: Moreover Tithes and people are likewise added and
 conferred on (these) Secular men for a reward: which in
 his lib. 4. Epist. 12. & lib. 5. Epist. 9. he styles a great Sin,
 Sacrilege, and Prophanation of holy things; concluding,
 What is it to turn Tithes to the use of Souldiers and Secular men,
 nisi mortiferum iis virus, quo pereant, exhibere? but to give them
 deadly Poyson whereby they may perish? Petrus Blesensis
 Arch-deacon of Bath: Epist. 82. & Joannis de Belith De Divi-
 norum Officiorum Explicatione, c. 5. write much to the same ef-
 fect; making it a greater Robbery and Sacrilege to take away Mi-
 nisters Tithes, though it be by the Popes own Bulls, than violently
 to take away and plunder Mens Horses as they are riding or carr-
 ing in the High way, and convert them to their proper use; as
 Souldiers

* Mat. 7
 Flores 1.
 An. 853
 306.

* B. bliothea
 Patrum, Tom.
 9. pars 1. p.
 600, 601.

a Aventinus, Annal. Boy-
orum, l. 3. p.
179. Censur.
Magd. 8. c. 7,
& 9. Golda-
stus Constat.
Imp. Tom. 1.
p. 15. Dr. Til-
lesley Ani-
madversions
on Mr. Selden,
p. 64, to 75.

Souldiers use to do. 3ly. Let them remember, That Charles Martels immediate Successors so much detested both his practice and Sacrilege, that by (a) publick Edicts they decreed in these terms, That the Tithes and Ecclesiastical Lands and Woods seized upon by prophane Persons, (so they filled the Souldiers possessing them) should be all restored: and so they were accordingly, and those Harpyes robbed of their Sacrilegious prey. Let the late Purchasers of such Tithes and Lands remember it, and think of a possible, if not probable Act of Resumption, in case they make no voluntary restitution.

4ly. Let them consider the large Revenues the Popish Clergy at this day enjoy in France, amounting to above 12. Millions of Annual Rents, at a moderate value, besides money and oblations; as Bodine, Thuanus, Hist. l. 28. Ioannes de Laet Descriptio Gallie, c. 17, 18. record. To which I might adde the extraordinary great Revenues of the Popish Clergy in Spain, recorded by Lucius Marinus, Siculus, Ioannes de Laet, in his Hispania Descriptio, cap. 20. & Jo. Boterus in his Hist. Universalis, and of the Popish Clergy in the Kingdom of Naples in Italy, registred by Thomas Segetius, De Principibus Italie, p. 121. Which they still enjoy, notwithstanding their manifold Wars, without sale or Diminution for their Soldiers pay. And will it not be an intollerable Impiety, Sacrilege, dishonor for Protestant Souldiers, and our new Republick, not to allow our Ministers so much as their inconsiderable remaining Rectories, Glebes, Tithes, to support our Religion, and instruct and save the Peoples Souls?

a Exact Col-
lection, p. 340,
342, 376, 572,
631, 632, 641,
743. A Collec-
tion, p. 428,
8, 13, 41, 43,
44, 49, 51, 61,
64, 96, 99, 623,
696, 879. Ap-
pendix p. 15.
and else-
where.

5ly. The reason rendred by Martel and others, That the Officers and Souldiers deserve the Lands and Tithes of the Church and Ministers, because they fight for the defence of the Church, is very strange, and just the self-seeking Plea and Practice of sundry of our Officers and Souldiers at this day, scarce to be parallel'd in any Age, 1. They were raised for the (a) Defence and Preservation of the late Kings Person, Posterity, and just Rights of his Crown: Ergo in discharge of this Trust they have most justly sentenced, beheaded the King; outed, dis-inherited his Posterity; and seized upon all the Crown-Lands and Revenues in his three Kingdoms for their own use, pay, sup-
port,

port, reward and inheritance. 2ly. They were raised and fought for the preservation and defence of the Kingdom, Parliament, and Members Privileges, and Laws and Liberties of England: Therefore they have justly by armed violence invaded, subverted them all, disposed of all the Common wealth and Revenue of the Nation to themselves and their Instruments to support themselves and their usurped Arbitrary Power and Government over us; and may null and pull down not only our Old, but their own New-created Parliaments, and State-Councils (as they stile them) and change both Government & Governors at their pleasure. 3ly. They fought for the particular Defence, Peace, Safety of every mans Person and Estate in our three Kingdoms: Therefore they may seize upon and dispose of all their Persons, Lands, Estates at their pleasures, and impose what Taxes, Excises, Imposts they list, and exercise a legislative absolute Arbitrary and Tyrannical Power over them, without a lawfull Parliament, to eat them quite out of all. Lastly, They fought for our Church, Ministers, Religion: Ergo they may subvert them all, and seize upon all Church-Lands, Revenues, Rectories, Glebes, Tithes, yea Churches and Church-yards too, for to reward, support and pay the Army; and possess themselves of what ever our Ancestors settled on the Church and Ministers to instruct and save the Peoples Souls, as a just Salary for killing their Christian Brethrens Bodies, and destroying the peoples Souls and Bodies too. Certainly the worst Enemies they fought against, would not, could not have done worse than this, nor yet so bad. This certainly is a Devastation, Destruction, not a Defence or Preservation, of what they were raised and payed to protect, an Invasion and Depredation, not a Patronage and Protection: a Remedy more destructive than the worst Disease, War, Enemy, who could but have stript us of no more had they conquered us, than these our new armed Defenders of the Faith, Church, King, Parliament, Laws and Liberties have done or intend to do, as many fear. It was John Baptists Evangelical Precept to all Souldiers whatsoever, (a) *Do violence to none,* (in Person, Lands, or Estate; much lesse to Ministers privileged by the Law of War from Violence:) and to be content with

a Luke 3. 14.

a Ambros.
Orat. in Julia-
num, & Gro-
tius de Jure
Belli, p. 35, 88.
b Grotius de
Jure Belli, l. 1.
c. 2. sect. 3. p.
35, 36, 88.
Crantzius Sax-
oniorum, l. 7.
c. 16.

with their Wages : without seizing, sequestering, invading the Lands, Estates, Glebes, Tithes, Persons of Ministers, King and Members or any others they fought for, who never raised, nor waged Souldiers to deprive them of their Patrimonies, Estates, Callings, Rights, Laws, Liberties, Privileges of Parliament, Government, Governours, but only to secure them in the full possession of them all. This new Martial law and practice then, is both irrational and unevangelical, fitter for professed *Tbeeves, Turky, and Pyrates*, than *Christian Souldiers*; and far different from the foresaid *Christian Souldiers* practice in former Ages; who as they would by no means be engaged by their a) *Pagan Emperors or Generals* commands to fight against any of their *Christian Brethren*, choosing rather to obey God their *Supream Emperour* than Men : So the famous (b) *Tbebean Legion* of *Christian Souldiers* and their Officers under *Julian the Apostate*, when he commanded them to bring forth their Arms against the *Christians*, returned him this most *Heroick Answer*, worthy to be written in *Golden Letters*, briefly, fully and elegantly expressing the Duty of every true *Christian Souldier* in all Ages and Cases; *Offerimus nostras in quemlibet hostem manus, quas sanguine innocentium cruentare nefas ducimus. Dextera ipse pugnare adversus Impios & Inimicos sciunt, laqueos pios et Civis nesciunt. Meminerimus nos* (and O that our Army-Officers and Souldiers would remember it likewise) *Pro Civibus potius quam adversus Civis arma sumpsisse. Pugnabimus semper pro Justitia, pro pietate pro innocentium salute* (not for Kings, Bishops, Deans, Chapters, Ministers Lands, Revenues, Tithes, Estates, the things now fought for :) *Hec fuerunt bacienus premia periculorum. Pugnabimus pro fide, quam quo pacto conservemus tibi (Imperatori) Si hanc Deo nostro non exhibemus? O* that this Resolution were now engraven in every Army-Officers and Souldiers heart ! our Ministers then needed not to fear the losse of their Tithes, Rectories, Churches, nor our Universities, Colleges, Corporations, or any other the disinherison of their Lands, Laws, Liberties, Powers, by *Military Rapines, violences, and usurpations*.

6ly. The Exemptions of the *Hospitalers* and *Templers* Lands

Lands from paying of Tithes, was a (a) *meer Papal Innovation* and *Devise*, which *Canne*, who pleads so much against Tithes upon this 'mistake that they are *Popish*, and all his *Confederates* should be ashamed to own and imitate: The *Israelites* Gods own people during their possession of *Canaan*, had many *foreign* and *Civil* wars in most of their *Judges*, (b) *Kings* and *High Priests* successive *Reigns*, and *Roman Governours* over them: yet we never read, that any of their *Generals*, *Officers* or *Souldiers*, fighting for their *Churches*, *Priests* and *Religious* Defence against *foreign* or *Domestique* idolatrous *Enemies*, pretended the least *Exemption* of their *Lands* or *Estates* from paying all their *antient* forementioned accustomed Tithes to the *Levites*, *Priests* and *Poor*: nor any *Christian* *Souldiers* else but the *Popish Templers* and *Hospitalers* for the *Lands* conferred on their *Orders*, not for their private *Inhabitancess*. And if *Souldiers* be obliged to pay Tithes of all their *Spoils* and *Gains* of war (as I have abundantly proved) much more then of their *real* and *personal* *Estates*, as well as any others not in *armes*: especially where they are well paid and war not on their own *expences*, but other mens *purses*: Amongst the *Jews* we never read of any *Taxes*, *Tributes* or *Contributions* imposed on the *Cities*, *Houses*, *Lands* or *Tribes* of the *People* and *Levites* for the maintenance of wars, or pay of *Souldiers*, from which even *Artaxerxes* (a *heathen Conqueror*) exempted them by an *express Decree*, *Ezra* 7. 24. Yet they received Tithes of all their *Kings*, *Generals*, *Captains*, *Souldiers*, as well as *Peoples* *Lands* and *Increase* both in times of war and peace. But our *Army-Officers* and *Souldiers* now receive above the *Tithes* of all our *Ministers* Tithes, *Glebes* in *Monthly Taxes* and *Contributions* by arbitrary, illegal *Impositions* without their or *Consents* in *Parliament*, contrary to their (c) *antient Privileges*, all former *Presidents* and our *Laws*. Therefore there is all *Equity* and *Justice* they should receive the *Tenths* both of their *Lands*, *Goods* and *Gains* of war too, and that no *Officers* or *Souldiers* should be exempted from Tithes as the *Templers* and *Hospitalers* were, who had no other *Pay* or *Salaries* but their *Lands*, and received no constant *Contributions* from the *Clergy*. (d) *Xenophon*, that famous learned Greek

a Extravag. De Decimis, c. 10 Mr. Seldens History p. 120, 121.

b See the Book of Judges, Kings. Chron. Maccabees, Josephus, Paul Eber and others.

c Antiqu. Ecclesiaz Brit. p. 209, to 220. 282, 284, 299, 300. Thomas Walsingham. Hist Angl p. 348. see the Acts for the Clergies subsidies in all our Kings reigns, granted only by themselves in Convocation. d Xenophon Hellen l. 4. Mountague Diatriba p. 500, 501.

Heathen Commander, having made the most Noble retreat we ever read of in Story, out of the upper part of Asia with ten thousand men through mountains, frost and snow, in memorie of his thankfulness to the Gods for this safe return, separated the Tenth of all the Spoyle that his Army had gained in the wars, and by general consent, committed them to the Captains to be dedicated to Apollo and Diana; That for Apollo, was layd up at Delphos in the Athenean Treasury; but with that other Tenth Dianas share, Xenophon himself purchased a Peece of Land, and built thereon a Temple and an Altar to Diana, and appointed the Tenth of the yearly increase for ever unto it. This Pagan Commander and his Captains and Souldiers were so far from exempting these Lands from Tithes to their Idol-Deities, that they Tithed the very Spoyle of their wars to them, and built and endowed a Temple to Diana with Lands, and Tithes out of their own Lands and Estates for ever. Which shall for ever silence and shame those Christian Army-Officers, Souldiers, Templers and Hospitalers, who would exempt not only their Spoyle, but their Lands and Estates from all Tithes to God and his Ministers because they are Souldiers, and pretend to fight for their Defence.

7ly. This Reason, that they should enjoy not only their own but our Ministers Tithes, because they are an Army of Preachers and Priests, and more Officers, Souldiers in the present Army Preachers or Speakers (as they phrase them) than ever in any Army in the world before, hath frequently minded me of that saying of (e) Pope, Gregory the first (which famous (f) Bishop Jewel much insisted on) concerning Antichrist. The King of Pride (Antichrist) is at hand, and which is an horrible Thing to be spoken, *Sacerdotum est preparatus Exercitus*, an Army of Priests is prepared to guard and usher him in. Certainly I never heard nor read of such an Army of Priests (as our Army now is, before; wherein there are not only some hundreds of disguised Popish Antichristian Priests and Jesuites (as most wisemen conceive) under the disguise of Souldiers) preaching, venting, many notorious Errors, Blasphemies and Antichristian Tenents, to infect the Army and Nation too, but many preaching Colonels, Captains, Officers, Souldiers of all sorts, not a preaching General (as some say) too; And among

e Lib. 4. Epist.

38.

f In his Exposition on 1

Thess. 2. p. 116.

among others, one of these *Army-Preachers* not long since published a Book with this Title: *Antichrist within*; by *John Spittle-house*, a member of the *Army*: printed at London, 1648. which intimated to me at first sight, that *Antichrist* was in the *Army*: and truly if they proceed (as *Cann* would have them) to usurp our *Ministers Office*, *Rectories*, *Glebes*, *Tithes*, *Churches* to themselves, and Suppress our *Ministers*, *Churches*, *Parishes*, as *Antichristian*; I shall then justly suspect, and others will confidently conclude, they are the very *Army of Priests* prophesied of by *Pope Gregory*, who shall forcibly usher and bring in *Antichrist* the *King of Pride* (who (a) exalteth himself above all that is called God or Worshipped, that is, above *Kings*, *Lords*, *Parliaments*, and all Civil and Ecclesiastical Powers whatsoever, as (b) *Expositors* resolve) into our *Church*, and re-establish him in his *Throne*.

a 1 Theff. 2. 4

b See Dr. Abbot, Dr. Beard, Dr. Squire of Antichrist, and Dr. Schlater on that place.

8ly. I never read in the *Old Testament* or *New*, that *Christ* Authorized, Commissioned or sent out any *Captains*, or *Souldiers* to preach the *Gospel*, or made choyce of such to be his *Apostles* and *Ministers of the Gospel*: Surely had this been a part of their duty as *Christian Officers and Souldiers*, *John Baptist* *Christ's* forerunner would have instructed those (c) *Souldiers* who came purposely to and demanded of him: that shall we do: in another manner than he did; and said unto them; Go and preach the *Gospel*, and instruct the ignorant *Souldiers* and people publicly where ever you quarter: in the first place; and then, Do violence to no man, and accuse no man falsely, and be content with your wages: The only precepts he gave them; Which our *Army-Officers* and *Souldiers* since they turned *Preachers* have much forgotten and neglected: I read of 2. devout *Centurions* in the *New Testament* eminent for their faith, piety, Charity, and of one devout *Souldier*; yet neither of them a publick Preacher: The first of these *Colonels* or *Centurions* (d) built a *Synagogue* for the *Jews* and others to meet and preach in who were *Priests* and *Ministers*; but I read not he ever preached in it publicly himself. The latter (*Centurion*) is thus characterized, *Acts* 10. 1, 2, That he was a devout man, and one that feared God with all his House, which gave much Alms to the people, and prayed to God continually: but doubtlesse he never preached, for then it would have been there

c Luke 3. 14;

d Luke 7. 2, to 11.

recorded, that he preached continually as well as prayed: Yea, he was so far from this, that when the *Angel of God* came to him in a vision; he sayd, *Thy Prayers and ibine Alms* (not thy preaching, therefore he preached not at all, or if he did God accepted it not, but disliked it as against his word and will) *are come into remembrance before God: And now send men to Jeppa and call for Siman Peter, he shall tell thee what thou oughtest to do.*

“Whereupon he presently sent two of his Servants, and a debout Souldier continually waiting on him (but not on preaching) for the Apostle Peter to preach to him, his Friends and Family; who repairing to him, *Cornelius* goeth forth to meet him, falls down at his feet, worshipeth him, talks with him, brings him into his House, where many were come together; relates his vision to Peter (mentioning again his Prayers and Alms, but not his preaching) concluding thus: *Now iberefore are we all here present before God TO HEAR* (not preach) *all things that are COMMANDED THEE of God;* Whereas some Centurions, Colonels, Captains and Souldiers of this Age, if Peter himself should come to their Assemblies or Quarters, would be readier to teach and preach to him, than to hear him, and apter to be his Teachers than Auditors, as these only were: After which Peter preached to him and his company; I find another sort of Captains and Souldiers in the New Testament (b) “Who went out and apprehended our Saviour Jesus Christ, mocked him, derided, crowned his Head with Thorns, stripped him of his Rayment, put him on a purple Robe, bowed their Knees before him in scorn, saying, *Hayl King of the Jews*, blindfolded, and then strook him with their hands, and bade him prophesy who smote him: guarded him to his Tryal, carried and nayled him to his Crosse, crucified him between two Theeves, pierced his side with a Spear, gave him Gall and Vinegar to drink, parted his Garments amongst them, cast lots upon his Vesture, and would have broke his Legs but that he was dead. After which they watched and guarded his Sepulchre; took large Mony of the Priests to smother the truth of Christs Resurrection by reporting a Lye, that his Disciples came and stole him away whiles they

b Matth. c.
26, & 27, &
28. Mar. 14, &
15. Luk. 22,
22. John 18,
& 19.

"they were asleep; who TOOK the money and did as they
 "were taught;" and are branded for ever with this Epi-
 phomena, These things therefore the Souldiers did.
 "After which some of this rank of Officers and Souldiers by
 "(a) Herods command killed James the Brother of John a Acts 12. 1, 26
 "with the Sword; apprehended, imprisoned, chained, and 12.
 "most strictly garded the Apostle Peter, in order to put him
 "to death the next day; but that the Angel of God miracu-
 "lously delivered him. Others of them (b) apprehended, b Acts 21. 32;
 "bound, and would have scourged Paul; garded and car- 32, 33, &c.
 "ried him from prison to prison; and when he was sent c. 22. 24, &c.
 "Prisoner to Rome; when the ship was wracked, and their c. 23. 23, &c.
 "lives saved only for Pauls sake, they gave the Centurion coun- 20 35. c. 27, &
 "sel to kill Paul, and all the other Prisoners, lest they 28.
 "should escape from them by that wrack. These Souldi-
 ers no doubt were truly Antichristian; and if the (c) Tree c Matth. 12.
 may be judged and known by its Fruits, and Souldiers by their 33. Luk. 6. 43,
 Actions and Intentions, I doubt there are far more of their 44
 later sort than of the first in this Age, and if John Cannes
 Voyce from the Temple be embraced for Gospel in every point
 by the whole Army, no doubt they will then be all of this
 later rank, not the Ministers and (d) Soldiers of Jesus Christ, but d 2 Tim. 2. 31
 of Antichrist alone; and the (e) Crucifiers of Christ again in his e Hebr. 6. 6.
 faithfull Ministers and Members; which I desire them all
 sadly to consider.

gly. Admit them to be made Kings and Priests to God the
 Father by Christ, in a spiritual sence, as (a) all the Elect Saints a Rev. 1. 5. 1
 of God are; will it thereupon follow, that they may all Pet. 2. 5, 9.
 lawfully preach in publick, administer Sacraments, and ex-
 ercise the proper Function of Priests and Ministers? If so,
 then by the self-same reason, they may all lawfully exercise
 the office and power of Kings, as well as of Priests (as some
 of them do in the highest degree beyond all Presidents of
 any our Kings before them) and so under pretext of sup-
 pressing our Monarchy, and one sole King as dangerous and
 pernicious; we shall have now no less than an whole Army
 of Kings to rule and reign over us, and to engross not only
 all the old Kings Lands and Revenues, but the greatest part of
 the Peoples far surmounting of a Million or two each year
 in

in Contributions and Excise to support their new *Royal State and Dignity*; as well as an *Army of Priests*, who have and would swallow up our whole *Churches Revenues, Glebes, Tithes, Patrimony*, and our *Ministry* too, for to support their new *Evangelical Priesthood*; that so they may resemble both *Christ and Melchisedec* in their *Kingly and Priestly Offices* united in one Person; though not in the Title of their *Kingdom* as the Apostle interprets it, *Hebr. 7. 2. being by Interpretation KING OF RIGHTEOUSNESSE*, and after that also, *King of SALEM*, which is *KING OF PEACE*; which *Souldiers* who make a gainfull Trade of War and Rapine delight not in.

10ly. I do affirm, and will abide by it, that since the time some disguised *Papist Priests, Jesuits, Sectaries, Hereticks, Anabaptists* and other *Seducers* (rather than the Lord) drew out the heart of some *Souldiers* and other *Mechanicks* (in truth or disguise) publicly to preach, the People of this Common-wealth, have had more abominable, false, damnable, atheistical, *Antichristian Heresies, Errors, Blasphemies, New Opinions*, and old exploded *Heterodox Heresies and Tenents* of all sorts whatsoever against the very *Essence, Nature, Attributes of God himself*, the three sacred Persons in the *Trinity*, the *Old and New Testament, Law, Gospel*, all the fundamental *Articles of Faith and Salvation*, the *Sacraments, Ministers, Ordinances of God*; and practical publick, private *Duties of Piety and Christianity*, under the Names and specious Titles of *New Lights*, and glorious Discoveries of *Christs Kingdom*, broached by *Souldiers* and *Lay-Preachers*, than in all the times since the Gospel was first preached in this *Island*, and more than ever any one Age, Church, Nation, or all our Ministers put together since the Creation till now were guilty of, and these publicly averred both in *Presse* and *Pulpit*, and the Authors of them exempted from any corporal or pecuniary punishments, by the *Civil Magistrates*, by the avowed (a) printed Positions and Proposals of the *General Council of Army-Officers and Souldiers* in sundry Papers. For full and infallible proof whereof, I shall remit the Reader to Mr. *Edwards Gangrenates*, the *Catalogues of the Heresies, Blasphemies, Errors*, collected by the *London and Devonshire Ministers*, the *Stationers Beacon* fired, and *New Law*, p. 78, 97. Which stiles Heaven, Hell,

a see Col.
Prides Beacon
quenched.

Hell, the resurrection of the Flesh, a Dream of our Preachers; The History of the Scripture an Idol, &c. And all this by the malice of Satan, the underhand practices of Jesuites and our Popish Adversaries to defame, ruine our Church, Ministers, Religion, seduce thee to Popery, Atheism, and reduce us back to the Antichristian Tyranny of the Sea of Rome, as I have largely manifested in the fifth Chapter. Whereas Canne cannot charge our Parochial Ministers and Presbyterians with any such Blasphemies, Heresies, Errors, as those he pleads for are guilty of in the highest degree, nor with those Jesuitical, treacherous, perfidious, sacrilegious, unclean, beastly ranting, unrighteous, prophane, atheistical Innovations, Practices, Rapines, Usurpations, as they have plunged themselves into over head and ears without any Conscience or dread of God or Man.

11y. "What, that more true Light and glorious Discoveries of Christ and his Kingdom made known to the people of this Common-wealth within these 10, or 12 years by the publick preaching of some Souldiers and Laymen, exceeding all the Nations Ministers ever made known unto them before, are, is concealed by Canne, and unknown to me or others, unless it be the flat atheistical denial of God, of Christ and all his Offices, of the Holy Ghost, Scriptures, Sacraments, all publick Ordinances in the Church, of all Kings, Princes, Parliaments, lawfull Magistrates, Laws, Oaths, Vows, Covenants, Protestations, Engagements, by many of them in their words, writings, and most of them in (a) their works, with their Jesuitical positions, plots, practices, recited in the fifth Chapter. And if these be not true (b) infernal Darknesse, and clear inglorious Discoveries of (c) Antichrist and his Kingdom in the highest Degree, that ever yet appeared amongst the people of this Common-wealth, let the fifth Chapter, with the positions and practices themselves, compared with the Old and New Testament, determine.

12y. The decrying of our Universities, Colleges, Schools of human Learning, Innes of Court, and some mens endeavouring to seise upon their Lands and Revenues for the Armies use, is no doubt a Jesuitical Papal plot, to extinguish the light of our

a Titus, 1. 16.

b 2 Pet. 2. 1, 2.

Acts 26. 18.

c 1 Thess. 2.

a Mat. 15. 14.
 b Eutropius, Grimston in his Life, Theodoret, Nicephorus, l. 10. c. 3, 4, 5, 24, 25, 32, 33. Mr. Fox, Baronius, Spondanus, and others. Centur. Magd. 4. c. 3, 14. Col. 114, 120, 143, 1439. Nazianzen Orat. 2. in Julianum, Ambros. Epist. l. 5. Ep. 29. Zozomen l. 5. c. 22. Rufinus, l. 1. c. 28. c Eusebius, Eccles. Hist. l. 8. c. 13. l. 10. c. 8. Eutropius, and Grimston in his Life. Fox Acts and Monuments, vol. 1. p. 113. Bishop Jewels Sermons, p. d See Eusebius in vita Constantini: Baccus Advancement of Learning: Mr. Edward Waterhouse his Apology for Learning and Learned men.

our Knowledge both Divine and humane, by putting out the Eyes of our Nation, that so Jesuitical Popish darkness might over-spread our Church and State; and so the (a) *blind leading the blind in both, they must fall into the Pit of Destruction* in a moment. It is storied of (b) *Julian* (that blasphemous Apostate, and professed Enemy of Christ and Christian Religion) "That he suppressed all the Schools of Christians, prohibiting by general Laws and Decrees, that any should profess, practice or study any Arts or Sciences in any Schools, that so they might become and remain Idiots, without learning, and so be insufficient and unable to preach the Christian Faith, oppose or refute any Pagan or other Errors, Blasphemies against the true God and his worship, devising by all means possible (whereof this was one of the Principal) **TO MAKE WAR AGAINST JESUS CHRIST**, and extirpate Christianity, without shedding any Christian blood; finding by experience, that the Christian Faith and Christians were greatly increased by the torments and blood of the Martyrs: So that bloody Apostate from and Persecutor of the Christian Faith (c) *Lucius* the Emperour, as he ruined the Churches, Temples he commanded to be built for Christ, cast out of his House, Service and all Offices and place of Command whatsoever he that was a Christian, commanded all those Christians to be slain who would not adore his Idols, prohibited all Assemblies of Christians either for worship or consultation; so he was such an Enemy to Learning, that he named the same (as some do now) **A Popish and common Pestilence and the Overthrow of Commonwealths**; and especially the knowledge of the Laws: And thought no vice worse became a Prince than Learning, because he himself was unlearned; and thereupon prohibited Schools and Meetings for Instruction: Whereas on the contrary (d) *Constantine the Great*, and all other Godly prudent Christian Emperors, Kings and Princes, founded Schools of Learning and Universities in all places, encouraged and advanced learned men of all Arts and Professions, especially Divines, Lawyers, and Philosophers; well knowing that

that Learning was the principle means to promote Religion, and the glory, honour, wealth and greatness of any Nation, more necessary than any Arms or Souldiers, and the chief means to preserve them from Idolatry, Superstition, Confusion, ruine. We may therefore clearly discern whence the present Outcries against our *Universities, Inns of Court, Schools of Learning, and all human learning* proceed, even from desperate Apostates from true Religion and Gods Church, and those who would erect a New Babel of Confusion amongst us in Church, State, and thereby build up the demolished walls of the *Romish Jericho* within all our Dominions: For proof whereof, I shall transcribe this notable passage of our famous learned *Bishop Jewel* in his Sermon on *Joshua 6.* in his works in Folio, p. 167, 168. which is very pithy, learned and satisfactory, omitting all others.

“ Now to stay the restoring of *Jericho*, many good waies
 “ may be devised. The 1. maintenance of Schools and
 “ Learning. That Learning and Knowledge is able to hinder the Building of *Jericho* is so plain that it needeth no
 “ speech. In the time of *Moses Law*, *Aaron* the great Bishop and High Priest had written in a Tablet before his
 “ Breast, *Doctrin and Truth*; not only Learning, but also
 “ Truth; whereby was meant, that neither ought to be without the other For, as Learning is dangerous and hurtfull
 “ (in some cases) without Religion: So is Religion unable
 “ to defend it self, & to convince the Gain-sayers without
 “ Learning. For this cause the *Heathen* when they erected
 “ Temples in honour of their Gods, they did also build Libraries, that is, places to keep Books, that by such means
 “ their Priests might grow in Knowledge, and be better able
 “ to perswade others to their Religion. *Strabo* of the *Sinprincians*, that they built a Temple in honour of *Homer*, and
 “ joyned thereto a Library. *Augustus* the Emperor built a
 “ Temple, and also a Library in the honour of *Apollo*. *Trajanus* in like manner built a Library, and called it *Vlpia*,
 “ after his own name. At *Rome* in the Capitol, where all the
 “ Gods had a Solemn place for to be worshipped in, there
 “ was also placed a Library. *Athens* was a famous University,
 “ and had many Colleges and Schools of Learning,

" *Academia, Stoa, Lyceum, Canopus, Prytaneeum, Tempe, Cy-*
 " *nosura* : in which places were divers Sects of Philosophers.
 " Such were in *Persia*, the *Wisemen*, whom they called *Magi* :
 " in *Babylon* the *Chaldees*, in *India* *Brachmanes*, in *Aethiopia*
 " *Gymnosophists* : in *France* and *England* *Druides* : and others in
 " other Countries. In all times the Kings and Princes
 " which did set forth Religion, were also Builders of
 " Schools and Colleges, and Advancers of Learning.
 " The people of *Israel* were never in better state, (as *P. Pha-*
 " *gius* a learned man noteth out of their Story) than when
 " they had in every Town and Village *Baibe chenschoib*, and
 " *Baibe medraschoib*, that is, *Synagogues* wherein they assemb-
 " led together, and places to preach in. The same *Phagi-*
 " *us*, relateth of *Hierusalem*, that there were in it more than
 " four hundred common Schools and *Synagogues* where-
 " in the Law of God was taught. The Patriarch *Jacob* was
 " called *A Minister of the House of Learning*, because he ap-
 " plied himself to the knowledge of the Law of God, and
 " to Godliness. The Prophets of God had their Schools
 " to breed up under them such as might after their death
 " draw the people from Idolatry, and resist the false Pro-
 " phets. They which were so taught by them were called the
 " Sons of the Prophets. *Samuel* taught in such sort at *Rama* :
 " *Elias* and *Elizeus* the Prophets, taught the Law of God
 " besides *Jericho*. *St. John* the Evangelist taught at *Eph-*
 " *esus* ; and *Eusebius* reporteth out of *Philo*, that *St. Mark* had
 " at *Alexandria* sundry Scholars which gave themselves to
 " reading, and reasoning and expounding of the Scriptures.
 " Others did the like at *Antioch*, and at other places. Out
 " of such Schools it pleased God to take many excellent
 " men, and place them in his Church, as *Origen, Tertullian,*
 " *Cyprian, Lactantius, Arnobius, Basilus, Nazianzenus, Chryso-*
 " *stomus, Hieronimus, Ambrosius, Augustinus, &c.* who were
 " brought up in all kind of Learning, and became shining
 " Stars, and brought Lights in the House of God, notable
 " Defenders of Religion, Overthrowers of Idols,
 " and Confounders of Hereticks. Christian Princes herein
 " have witnessed their Zeal in setting forth the Glory of
 " God. After *Charles the Great* had made his notable Con-
 quest

*quests (let our Conquerors remember it) he erected
 "five famous Universities, one at *Paris*, another at *Toulouze*, another at *Pavia*, another at *Padua*, and another at
 "Prague: (to which our King (a) *Alfred* founder of our fa-
 "mous Universitie of *Oxford* with the founders of all the Col-
 "leges therein, and of the Universities of *Cambridge*, *Dublin*,
 "and those in *Scotland*, to omit those Universities in *Germany*,
 "Spain, *Portugall*, *Poland*, *Denmarke*, *Sweden*, *Hungary*, and o-
 "ther Parts of *Italy* and *France*, mentioned by *Heylen* and o-
 "thers, might be added:) (b) "Suidas reporteth of *Leo* the
 "Emperour, That when *Leo* on a time commanded *Eulogius*
 "a Philosopher should have his Princely reward; a Noble man
 "of the Court, sayd: (as some do now of our Universities
 "and Colleges Lands and Revenues) that that money
 "would be better employed for the maintenance of Sould-
 "diers. Nay, (saith he, and so all wise men now) I would ra-
 "ther it might be brought to pass in my time, that the wages
 "which are now bestowed upon Souldiers might be given
 "to maintain Philosophers. (c) *Alexander Severus*, so high-
 "ly esteemed that notable famous Lawyer, *Ulpian*, that
 "when certain of his Souldiers ran seircely upon *Ulpian* to
 "slay him, the Emperour stept forth, and set himself between
 "the body of *Ulpian*, and the fury of his Souldiers, and
 "covered him with his own Robes, that the Souldiers
 "might know how carefull he was for the good estate of
 "*Ulpian*: " (Let our Souldiers who hate and study to suppress
 "Philosophers, Scholars, Lawyers, consider these two last
 "Stories:) "And also for the contrary; such as have prac-
 "tised cruelty upon learned men, and have hated knowledge
 "were worthily discommended in the Stories of all ages;
 "He instanceth in the wicked Apostates, *Julian* and *Licinius*,
 "forecited examples. The like is reported of *Caligula*, *Cara-*
 "calla and *Domitianus*, that either they utterly hated all man-
 "ner of Learning, or had some special malice against the
 "writings of some one notable man, and therefore sought
 "to destroy them. Such was the policy of *Satan*, so
 "thought he to get the upper hand, and to restore again
 "his wicked *Jericho*. And were these the Practices of Hea-
 "then Princes only? may not we remember the like at

a After Mene-
 venfis in his
 life, Camdens
 Britannia: Ox-
 ford Universi-
 tie and Cam-
 bridge.

b Suidas in
 Leone.

c Charion.
 Chron. l. 3.
 Alexander
 Severus.

Note

"tempts wrought in our dayes? who will call to mind
 "the time that is not far past, shall find that this ignorant
 "Jericho had many friends: (and hath it not now as ma-
 "ny and the same?) who by all means drew men from know-
 "ledge; they gave Liberty rather to do any thing, than to
 "seek understanding; and yet suffered rather the use and
 "reading of fabulous and unclean writers than of the Holy
 "Scripture, and Books which carried fruitfull instruction.
 "Good Letters to increase knowledge are not to be neglect-
 "ed. Such as presume of Gods Spirit overboldly, that
 "without endeavour to use the wholesome means which God
 "hath left unto his Church, they shall and doe by special
 "inspiration, understand his will, do tempt God. He adds
 "much more.

In brief, learning, knowledge in Arts, Tongues, Histories
 of all sorts, and in the Laws, Governments of former ages,
 are so absolutely necessary for the right understanding and
 interpretation of the Scriptures, and good Government of
 all Common-wealths and Kingdoms, that without them
 there neither will nor can be any true Religion, sound Know-
 ledge of God, his word, or works, nor orderly Government,
 Humanity, Civility, Navigation, or Commerce almost in the
 world; and men deprived of it will be little different from
 Beasts, as appears by the brutish Sottishnesse, Barbarous-
 nesse, Savagenesse, ignorance of the illiterate Indians in *Ame-
 rica*, and of some other African and Northern Nations,
 voyd both of Religion, Government and Humanity it self,
 because destitute of Learning, as *Purchas* his Pilgrimage,
Mr. Hackluis voyages, *Peter Martyrs* Indian History,
Mercator, and others record. Hereupon our antient Ancestors
 were so carefull of Learning, Religion, Ministers, Scholars;
 Lands, Estates, Tithes, that they placed them in the very
 front of all those antient Laws, Liberties, Customs which they
 claimed, enjoyed, and presented to *William the* (pretended)
Conqueror upon Oath in the 4th. Year of his Reign, who ratified
 them in Parliament, without the least Alteration or Dimi-
 nution, to his eternal Honour, and the great contentment
 of the whole Nation, whose affections else he would
 have lost, to the endangering of his new acquired Royalty,

as I have proved in the (b) 2d. Chapter. Which our New pretended Conquerors, may do well to consider. And so I proceed to my concluding Assertion.

b Hoveden,
Annal. pars
post. p. 601.
Mr. selden, ad
Eadmerum
Notæ, p. 173.

C H A P. V.

I Am now arrived at the fifth and last Proposition, That the present opposition and endeavoured abolition of Tithes and all other coercive maintenance for Ministers, proceed not from any real grounds of Piety or Conscience, or any considerable real Inconveniences or Mischiefs arising from them, but merely from base, covetous, carnal Hearts, want of Christian Love and Charity to, and professed enmity and hatred against the Ministers and Ministry of the Gospel; and from a Jesuitical and Anabaptistical design to subvert and ruine our Ministers, Church and Religion; the probable, if not necessary consequence of this infernal Project, if it should take effect. Which would prove the eternal Shame, Infamy and Ruine of our Nation, not its Glory and Benefit.

* See Peter
Martyr, in lib.
2. Regum
Comment. c.
5. p. 240.

The first part of the Proposition is sufficiently manifested by the premises, wherein I have answered all Objections from pretended Grounds of Piety, Conscience, and surmised Inconveniences or Mischiefs made against Tithes, discovering them to be mere Impostures, and false Surmises, and the principal Objections against them are, that they are Jewish, Popish: And John Canne in his Second Voyage from the Alehouse (for surely it came from thence, not from the Temple) to shew his skill in Divinity most impudently asserts, That payment of Tithes is a Sin two ways against the second Commandment, 1. In it self, as being Jewish and Superstitious, giving honour to the ways and devices of Antichrist. This way of Maintenance by Tithes being a Popish Custom, imposed by the Popes Authority, &c. 2ly. As paid to an unlawfull and Antichristian Ministry, &c. Surely a Lye ought to have a good Memory; He confesseth, p. 15. That Tithes were paid by Abraham, vowed by Jacob, and prescribed by God himself in the Ceremonial law. Therefore neither Jewish, nor Popish, nor Superstitutions, nor a Sin against the 2d. Commandment: else Abraham in paying, Jacob in vowing, God in prescribing, the

the Israelites in paying them, should transgress this Commandement, and commit a Sin against it. I would demand of this *Canne*, how he can reconcile these his palpable Lyes and Contradictions unbecomming him who professeth himself a true Minister of the Gospel. 1. How Tithes can be merely Jewish, since paid by Gods direction and approbation, by *Abraham the Father of the Faithfull*, and that to *Christ himself*, in the shape of *Melchisedec*, and prescribed by Gods own special Precept? 2ly. How any thing commanded by God, even when the 2d. Commandement was given, recorded in the same Canonical Books of Scripture with it, practised by Gods special command by all his true Saints under the Law, and generally in all Christian Churches under the Gospel, as I have proved; can possibly be, a Sin against the 2d. Commandement in it self? and whether it be not direct Blasphemy in him thus confidently to aver it, in making Gods very Commandements to fight one against another, and to command one thing as a Duty in some Texts, and condemn it as a Sin and damnable Superstition in another? 3ly. How Tithes if truly and originally Jewish, can yet be truly and originally Antichristian, Popish, and the Popes device, many thousand years after Tithes first Institution and customary payment? Till he can satisfactorily reconcile these apparent contradictory Assertions, or publicly recant them if he cannot, all the world must accompt him for an Antichristian Minister and Lying Impostor, his Voyce, the Voyce of him that reproacheth and blasphemeth both God and Men, Psal. 44. 16. and confess there is no ground at all in Piety or Conscience against Tithes, or their payment, but grounds both of Piety and Conscience for them, as I have proved; especially for our Godly Ministers and Preachers of the Gospel (for whom I only plead) whose Calling being of unquestionable Divine Institution, notwithstanding all *Cannes Alehouse* Arguments against them (not worth a *Canne*) and to continue in the world to the very end thereof, and the consummation of all things, by Christs own resolution, Matth. 28. 20 Ephes. 4. 10, 11, 12, 13, they may and ought by Divine and Human Laws, to enjoy their Glebes and Tithes so long continued, maugre all the malice, power of

of their violent Oppugners, and will do so when they and their Posterities shall not have so much as a Name or Being upon Earth or in Heaven (unless they repent) notwithstanding they were justly taken from Popish Fryers, Abbots, Priors, Lordly Prelates, (of mere popish Anticristian Institution, not Divine,) when their very Orders were suppressed, as mere Usurpers, Encroachers of the Ministers Rights, Rewards alone, for their pains in preaching, exercising their Ministerial Function in their respective Parishes, not in Abbeys, Cathedrals, (no Parish Churches for the people to resort unto) to which by the (a) Popes Bulls, they were unjustly appropriated heretofore.

a See Mr. seldens History of Tithes.

To clear this Proposition more fully in all its branches, I have observed, that there are five sorts of persons of late, very busie, active both against our Ministers tithes and callings too.

The first are *Souldiers*: The 2d. *Anabaptists*, *Dippers*, *Quakers*, with other late blasphemous *Seſtaries* and *Hereticks*: The 3d. prophane, covetous *Earthworms*, and *Atheistical Wretches*; who say in their Hearts, and sometimes boldly profess, not only by their Lives, but with their Tongues in this lawless Age, *There is no GOD*. The 4th. prophane, ignorant, cheating *Prognosticators* and *Astronomers*: The 5th. *Jesuites*, *popish Priests* and *Romish Emissaries*, sent from all parts to ruine our Ministers and Religion.

For the first, they are either Officers and Common *Souldiers*, and those, either such who have gained or purchased Lands since the Wars, lyable to Tithes; for such who have no Lands at all, and so not of present Ability, Capacity to pay Tithes. Those who have any purchased Lands lyable to Tithes, are now so fierce against them, (for ought I can discern) not out of any grounds of piety or Conscience; but, either out of an unworthy, covetous, degenerate, sordid disposition, to ease themselves and their Heirs from this just ancient Debt, yea a charge of Tithes upon their New cheap Purchases, and gain them as an *Over-plus* into their Bargains, to improve their Purchases to an higher value; the case of such of them who approve of our Ministers, our publick Ordinances, and are no *Speakers*, *Anabaptists*, *Seſtaries*. Or else a like avaritious Disposition, mixed with and heightened by

by a professed Enmity, Malignity against the very Persons, Calling of our *Ministers*, whom they usually revile by the names of *Baals Priests*, *Black Coats*, *Antichristian Locusts*, rotten, corrupt *Clergy-men*, *Seditious*, *Faction* *Varlets*; and all other rayling *Epithites*, which Lilly in his late *Almanacks* and *Scurrilous Pamphlets*, hath furnished them with, which they much magnifie. This is the Case of such *Sword men*, who are above, or against all *Ordinances*, *Duties* publick or private: or *Antiscripturists*, *Antitrinitarians*, *Anabaptists*, *Seekers*, *Quakers*, *Asseriers* of the *Souls* mortality, as rising from and dying with the body; of all their ordinary unordained *Speakers*, *Preachers*, infected with any other *erronious*, *heretical*, or *blasphemous* opinions; of all disguised *Jesuites*, *Priests*, *Papists* under the *Profession* and *Name* of *Souldiers*. Those who have no *Lands* liable to *Tithes*, petition and speak against them; either meerly to please their *Superior Landed-Officers*, for fear of being cashiered by them; or because they are infected with *Anabaptism*, *Jesuitism*, *Errors*, *Blasphemy*, *Schism*, *Arianism*, *Atheism*, contempt of all publique *Ordinances*, *Duties*, and a bitter *Enmity* against our *Ministers* *Persons*, *Callings*, or *Intruders* into *their Office* as well as into most other *Professions* without any *Lawfull call*. These, in my *Observation* (and I appeal to every of their own *Consciences* in the presence of the *Searcher* of all hearts, for the truth of it) are the only true *Grounds*, *Motives* of any *Officers* or *Souldiers* present stickling opposition against *Tithes* and *Ministers*, arising from within them, as they are private persons. And these *unchristian Grounds*, seconded with the open or under-hand *solicitations* of their *Anabaptistical*, *Heretical*, *Schismatical*, *Jesuitical*, *Astromatical* *Friends* and acquaintance out of the *Army*; backed with a most impious, wretched, *Sacrilegious* Policy to please the simple oppressed, deluded *Country* people in discharging them at present from the payment of *Tithes* to their *Ministers*, that so they may augment *their Taxes* to the full value of their abolished *Tithes*, to support themselves and the *Army* the longer in a body, to uphold *their Supream* encroached *Powers*, preserve, increase their *New Purchases*, *Estates*, depending wholly upon the *New Law* and *Title* of the longest *Sword*, are in my apprehension the only true

* See John
Cannes Voyce
P. 27. Mr.
Edwards Gan-
grenaes, and
Lillyes Ephe-
meris, 1650.

true causes why the General Council of Officers of the Army, with the Souldiers under them, by their directions, as a New created All-swaying Military Corporation, have so oft appeared publickly against our Ministers *Tithes* to abolish them (and their Ministry by necessary consequence with them) which all other Opponents (being inconsiderable) were never able to effect, but by their armed power. These are all the real principles of *Piety, Conscience* (if they deserve the Title) I could ever yet find amongst them; engaging the *Army-Officers* and *Souldiers* against *Tithes*, which how inconsistent they are with the real profession, or grounds of *Christianity, Piety, Conscience, Justice, Saintship*, let their own Consciences and the world resolve; and what Censures, Execrations, Judgements they may in Justice expect from God, for such a *Sacrilegious Rapine*, as they intend upon these carnal, impious, atheistical grounds, policies, hypocritically gilded over with the paint of *Conscience, Reformation, Religion, Propagation of the Gospel, &c.* which makes the Design more detestable both to God and all good men.

The second sort of *Tithe Oppugners* are professed *Anabaptists, Dippers, Seekers, Quakers*, and other blasphemous *Sectaries* and *Heretiques*, lately sprung up amongst us, many of which have crept into the Army for their greater security, and the better accomplishment of their dangerous destructive Designs against our established Government, Magistrates, Laws, but especially against our Religion, Church, Ministers, Ministry, their *Tithes* and *Glebes*. Scarce one of a thousand of these poor Sneaks were of ability to pay any *Tithes* of late; and those of this prevailing Faction, who have crept into *Sequestrations, Offices, Employments* of late, and thereby gained any Estates, for the most part, have enriched themselves by sequestered *Tithes, Glebes, Bishops, Deans, Chapters Lands* and *Revenues*, which these hungry Harpyes have most greedily preyed upon, not out of any real grounds of *Piety or Conscience* (as they pretend) which I could yet seldom or never find in any of them; but out of an unsatiable greedy (a) HOLY HUNGER OR THIRST (in the Poets sense) after *Gold, Gain, Spoil, the Revenues of our Church*, and an implacable bitter Enmity against our Ministers Persons, Callings; whether Presby-

R

terians

a Quid non
Mortalia pec-
tora cogit AU-
RI SACRA
FAMES.

terians (the chief Butt against whom their Malice is bent) or Independents of a more moderate strain; whose Ministry is the main Fort they level all their present power against, to raze it even to the very Foundation; now prosecuting the total abolition, not only of their present Tithes, Glebes, but of all other future coercive maintenance in lieu of them, only to subvert their Ministry, and quite starve (if they cannot violently storm) them out of it. This is most perspicuous, not only by their manifold former libellous Pamphlets against our Ministers Calling, and the late Ordinances for Tithes, which I have (a) elsewhere collected, refused, but by their fresh Petitions both against their Tithes and Ministry too, as Antichristian, Jewish, Popish, &c. especially by John Conne the old Amsterdam Anabaptists Second Voyce from the Temple (or (b) Synagogue of Satan rather) newly dedicated to those he styles The Supream Authority of the Nation, wherein he exhorts and stimulates them, by all the Art, Rhetorick, Motives, false Arguments he can muster up, to do execution, and take vengeance upon Babylon (to wit, the National Ministry, Church, Worship & Government of England, as he explains it, p. 2.) till it be wholly desolate, not a Stone left upon a Stone, till it be thrown down: To take a most effectual and certain course to (c) starve and famish these Antichristian Fools, by taking away the Food and Maintenance whereby hitherto (as at this present they are nourished, fed and left alive) and more particularly their Tithes. To repeal all Laws and Statutes formerly made, whereby the Whore hath lived deliciously and proudly, and keeps on to this Day her Whorish attire. To make the Whore desolate and naked by making no Act or Law to stand in force which doth yield any relief to her. To set themselves in array against her (by the Armies power no doubt, which he alludes to) bend their Bow, fan and empty her. To set upon this work speedily, in good earnest (as it seems they do) whiles it is to day: And why so? Because the Lord himself hath by a Call more than ordinarie, called them to this more than ordinary Employment, (if he could have proved it by Scripture or Law, it had been more worth than all his Pamphlet) put this fair (or rather foul) opportunity into their hands; hath commanded his sanctified ones, and called his Mighty ones (the Army-Officers)

a In my fresh
Discovery of
New lights.

b Rev. 3. 9.

c Is this Christian Gospel
Charity
consistent
with Mat. 5.
43, to 48. c.
10. 9, 10. Rom.
13. 9, 10, 13,
20, 21. c. 13.
7, 8, 9, 10.
Ephes. 5. 2. 1
Cor. 13. 1, 2,
3, &c. 1 John
3. 10, to 20.
c. 2. 9, 10, 11.
c. 4. 20, 21.

Officers) to fulfill his pleasure upon this great Whore (the Church and Ministry of England) and SION is in travel and ready to bring forth (this Monster of Desolation and Confusion:) which if they neglect or delay, then mark how he briefly menaces them with the Fates of their late Predecessors, I would think you should never be sitting in that House, but be thinking still on those who sate there before you (and why not as well on Faux and the Gunpowder Traytors, as those, since there seems another Powder-plot in the Vault to blow them up, intended by Canne and his Confederates if they fail in accomplishing this their desired work?) whom the Lord hath laid aside as despised broken Idols and Vessels, wherein his Soul had no pleasure. And why? As they knew not their Generation's work (which he excites them to) neither were faithful to the interest of Jesus Christ. God is no respecter of Persons, as men sow, so they shall reap. *Ex ungue Leonem, ex cauda Draconem.* You may see by these passages, and his whole Pamphlet pursuing them, what these malicious, inhuman, barbarous, irreligious, hypocritical Anabaptists aim at in their present violent prosecutions against Titbes; even utterly to starve, famish, subvert, extirpate our Ministers, Ministry, Church, Worship, Government, and make our Land a mere Spoil, Desolation, as their Predecessors did Munster, and some parts of Germany, whiles in their power. But let Canne and his Anabaptistical Confederates remember what tragical (a) ends their New King John, with all his Princes, Grandees, Officers, Propbets, Followers came to in conclusion in Germany: And what fatal ruine befell (b) Jack Cade, Jack Straw, Wat Tyler, Sharp and other levelling Companions, who had the self-same Designs against our English Laws, Lawyers, Clergy, Titbes, Glebes, as He and they have now, animated thereto by the new-dipped Jesuites, and other Romish Emissaries lately crept into their Anabaptistical Fraternity to further this their Infernal Gunpowder-plot against our Church, Religion, Ministers, Magistrates, Government, Laws, and let them thereupon repent of, desist from, abominate this their Diabolical, wicked Design, lest they incur the self same punishments in conclusion, by stirring up God and all the whole Nation against them, as most accursed Rebels, Traytors, Instruments of Satan, yea that

a Sleidens
Commenta-
ries, l. 9. & 10.
See my sword
of Christian
Magistracy
supported, p.
46, 47, &c.
b See Speeds
History of
Great Britain,
Stow, Holin-
shed, and the
Survey of
London.

very *Antichrist* and *Whore* of *Rome*, they pretend they are blindly acting against, whose designs in truth they are but accomplishing in the highest degree.

I must here observe (and desire all others to take notice of) three things. First, that in *Cannes Voyce*, and in all other late *Pamphlets*, *Petitions* of the *Anabaptists*, wherein they seem to vent their most passionate zeal against *Antichrist*, *Babylon*, the *Whore* of *Babylon*, their chief *Instruments* and *Supporters*, I cannot find so much as one *Clause* or *Syllable* against *Jesuites*, *Popish Priests*, *Papists*, *Romish Emissaries*; or exciting the execution of any *Laws* or *Statutes* formerly made against them; but the whole *Stream*, bent of them all is only against the *Godly Ministers*, *Ministry*, *worship* of the *Church* of *England*, the *Presbyterian Government*, and our present *Church-worship*, the only *Babylon*, *Whore*, *Antichrist*, they intend and fight against, not the *Pope* and *Church* of *Rome*. 2ly. That they are so far from pleading against the *Pope*, *Popish Priests*, *Jesuites*, and urging the execution of the good *Oaths*, *Laws*, made by late and former *Protestant Parliaments*: against them and their *Treasonable practices*, that they have frequently written, petitioned for their *Repeal*, *Abolition*, as bloody *Tyrannical Laws*, *unlawfull Oaths*, and procured their *Repeal* or *Suspension* at least, in their favour from some late and present *Powers*. 3ly. That when some conscientious pious *Stationers* late in their *Beacons fired*, discovered to those then in *Power*, "The many sorts, multitudes of *Jesuites*, *Popish Books* printed in *England* within 3. years last past, in defence of the Pope and *Church* of *Rome*, all *Popish Doctrines*, *Ceremonies*, and reviling our *Church*, *Religion*, as *Heretical*; desiring them to take it into their timely considerations, to suppress this growing *Mischief*, *Design* to corrupt the *People*, and reduce them back to *Poperie*, ere they were aware: *Kiffin* with other *Anabaptists* in the *Army*, headed by *Colonel Wythe*, taking an *Alarm* thereat, subscribed and printed a *Book* intitled, *The Beacons quenched*, (penned they know best by whom, not the *Subscribers* of it, not yet inspired with the gift of all the *Tongues* therein contained) pleading for a free *Tolleration* of such *Popish Books* printing, dispersing amongst us, of publick *Disputes* by those of that *Religion*, traducing,

traducing, accusing the Presbyterians throughout that Pamphlet, and those honest zealous Stationers in particular, of no less than a New Gunpowder-plot, Mine, Train, (then ready to be sprung) to blow up those, Colonel Pride and his Confederates first made, and then stiled, The Parliament of the Commonwealth of England, and the Army too; only for discovering these Popish Books and Trains to blow up our Religion: Which Scandal, as the Stationers then fully cleared by their satisfactory Reply to that impertinent Pamphlet, so the Subscribers of it their Fellow-Souldiers of the Army (better versed by far in Mines and Fireworks to blow up Parliaments, and nearer related to old (a) Guy Faux, a Low-Country Souldier; by reason of their Military profession, than these Stationers and Presbyterians, they thus falsely slandered) have since cleared before all the World, to be a malicious Calumny, of which themselves only are guilty, and given just cause of Jealousie, Fear, to all Presbyterians, old Protestants and Puritans to apprehend, that they now really joyn their Forces and Heads together with those thus pleaded for, to ruine our Church, Religion, Ministry, under the Notion and Project of suppressing Tithes, and of all future compulsory Maintenance for the Ministers of England, whom they intend to starve and famish (such is their Charity) if they can but vote Tithes down, before they provide any other Maintenance; which Vote once passed, the next will be, to vote them both out of their Rectories, Glebes, Churches, Ministry too, as Cannes Voice, and the Kentish Petition against Tithes root and branch, sufficiently discover to all who are not wilfully blind: enough to make all men now to look about them.

That the Dominican, Franciscan, and other Popish Fryers, were the first Broachers of this Opinion, That Laymen were not bound to pay Tithes to their Ministers by any Divine law or right; on purpose to draw the Tithes of Ministers and Curates to themselves, and exempt whatever Lands or Things were given to them from payment of Tithes; I have elsewhere evidenced out of (a) Mr. Selden and others; whe. eupōn (b) Johannes Sarisburiensis Bishop of Chartres thus censured them, *Miror ut fidelium pace loquar, quodnam sit ut Decimas & jura aliena usurpare non erubescunt. Inquiet fortē Religiosi sumus.*

Planē

a Speeds History of Great Britain. The Arraignment of Traytors, 3 Jac. c. 1, 2, 3, 4.

a H story of Tithes, p. 14, 156, 167, 170, 10, 175, 127, 128.
b De Nugis Confalium, l. 7. c. 21.

a Ms. and Dr.
Tillesley his
Animadver-
sions upon Mr.
Seldens Pre-
face. Animadv.
9.

Planè Decimasolvere Religionis pars est. Adding, that their Exemptions from payment of Tithes did *derogare constitutioni Divinæ*, derogate from Divine institution. And *Petrus Blesensis*, Archdeacon of Bath, in his 82. *Epistle* inveighs very much against the privileges of the *Cistercian Monks* exemption from payment of Tithes, as *injuriōsa immunitas, contra Dei justiciam*: seeing *Justiciæ Divinæ manifestè resistit, qui Ministris Ecclesiæ nititur jus Decimationis auferre*: Which theſe Friers not only persisted in, by subſtracting their own Tithes from the Ministers by colour of these Exemptions, but likewise the Tithes of their other Parishioners, especially such who contemning and deserting their own Parish Priests and Churches, resorted to these Friers Chapels, and acknowledged them for their Ghostly Fathers and Confessors. This is most evident by the Petition of the Parish Priests and Rectors of London to the Archbishop of Canterbury and the rest of the Bishops in a Synode, (about the year of our Lord 1240.) against the Dominicans and Franciscans, who much impaired their profit; wherein they complained (a) That their Parishioners who at leastwise on Lords daies and Festivals are bound to frequent their Parish Churches, and to receive Sacraments and Sacramentals in the same, and devoutly to hear Divine Service, as also to offer at Solemn Masses due and accustomed Oblations; did repair to the places and Houses of these Friers, and scoyn and forsake their Parish Churches, and so confer the due Rights of the Church wherewith the Churches were antiently endowed, upon the Friers. Also they who confess themselves to these Friers, who before were accustomed annually by the Canon-law to pay Tithes of their Tradings to their Parish Churches, from the time since they submitted themselves to the Confessions of these Friers, *modo debito ac consueto negociationes suas decimare non curant*, Neglect to pay Tithes of their Tradings, after the due and accustomed manner. And is not this the very present Grievance, Complaint of most London and other Ministers throughout England, that since these disguised Romish Friers & Jesuits swarming in all places under the Masks and Titles of Anabaptists, Quakers, and other Sects, have in imitation of these their Predecessors,

cessors, in their Writings, Preachments, and Conventicles declaimed against our *Ministers Tithes*, as not due unto them by any *Divine Right*; to rob our Ministers of, and draw the value of them to themselves; and since their Parishioners who are bound to resort to their Parish Churches on Lords daies and Festivals to hear Divine Service, Sermons, and receive the Sacraments in a devout manner have resorted to the Conventicles and Meetings of these Friers and Jesuites, and submitted themselves to these new Ghostly Fathers and Confessors, they have quite contemned, deserted their own Parish Churches, neglected, refused to pay any personal or predial Tithes or Oblations to their Ministers after the due, and formerly accustomed manner, and bestowed the due Rights and ancient endowments of their parish Churches, (in value or substance at least, though not in kind) upon these *Friers* and *Romish* *Lacysts*, whose very Doctrin, Practice in this particular of our Ministers Tithes and Oblations, and their subtraction of them (yea in most other Tenents now broached by them for *New light*) are the very same in all particulars which these *Friers* in former ages both at home and abroad, as I have evidenced in my *Quakers unmasked*, my *New Discovery of Romish Emisaries*; and our *London, Lancashire, Newcastle* and other Ministers, have plentifully demonstrated in sundry publications, with Mr. *Edwards* in his *Gangrenæ*? We may then most clearly Discover these *Romish* (*d*) *wolves* now crept in amongst us in *Sheeps-clothing*, by these their *Fruits*, and practices; whose Pleas against our Ministers Tithes, resolve into these Atheistical, unchristian Conclusions. 1. That the *Tithes* of Christians increase are too much for God himself who created them, and gives all to them. 2. Too much for Christ who redeemed them, who gave himself to death for them, and is a Priest for ever unto God the Father after the order of *Melchisedec* in their behalf. 3. Too much for the Ministers of Christ, whose lives, studies, spirits are wholly spent in ministerial incessant labours for their eternal welfare. 4. Too much to be layd out for the Instruction, Salvation, of their own immortal Souls; when as the other nine parts are consumed on their Bodies,

d Mat. 7. 15,
to 15.

Bodies, Families, if not Sins and Lusts. 5. Too much for an Orthodox Protestant Minister; but not for a disguised, seducing Popish Jesuitical Priest or Frier. O brutish, foolish, bewitched, insatuated *Englishmen*, now at last consider this your desperate folly, delusion, before it be over late, in following these disguised Seducers, to your own and our Religions ruine.

The 3d. sort of Tithe-Oppugners are prophane, covetous *Earth-worms* and *Atheistical wretches*, who care not for God or Religion, saying unto God and his faithfull Ministers, like those *Atheists*, Job 21. 14, 15. *Depart from us, for we desire not the knowledge of thy wayes; what is the Almighty, that we should serve him? and what profit should we have if we pray unto him?* Yet because few of such are now active Sticklers and Petitioners (as such) against *Tithes*, but only mere Substractors, Detainers of them at present, they are lesse blame-worthy, and not so culpable as the two former, and subsequent Ranks, the chieffactive Sticklers, Petitioners, Writers against them.

The 4th. Rank of Grand Opposites against our Ministers and their *Tithes* are *Prophane, Ignorant, Cheating, Monthly Prognosticators and Astrologasters*, as *John Booker, Nich. Culpepper*, and above all others *William Lillie*, a most bitter, rayling *Ratshekeh*, whose late *Almanacks*, ever (a) since 1648. and other idle *Prophetick Pamphlets*, are so fraught with *Scurrilous Invectives, Raylings, Predictions* of our Ministers, *Presbyterians Downfalls*, and their *Tithes*, the Souldiers, Peoples general Opposition, Insurrection against them, &c. almost in every line, as if the *Army-Officers, Souldiers, Anabaptists, Priests, Jesuites*, had purposely hired him, to carry on their Designs against our Ministers, their *Tithes, Maintenance*, to subvert our Religion; and the *Jesuites, Anabaptists*, furnished him out of all their rayling *Pasquils, Satyrs*, with reproachfull Terms, *Investives, Slanders* against them, which have swelled up his frothy, filthy Papers to an extraordinary Bulk, beyond his Fellow-*Prognosticators*, and made them so much cryed up, read, studied both by *Officers, Souldiers, Anabaptists*, and other simple people, incensing them against our Ministers and their *Tithes*, as things which

a Since the Army-Officers in 1649. declared in print against Ministers *Tithes*; these *Prognosticators* guided by these All-ruling Martial earthly Planets, not the heavenly stars, have predicted their Down-fall every year, but not before.

which the late Constellations, Eclipses of the Moon and Sun have specially designed to speedy raine. When I was close Prisoner in Dunster Castle in the year 1650. the Officers and Souldiers there, sent me *Lilias* (a) *New Almanack* to read, wherein I found, such a world of bitter, raylings, Jesuitical Epithites against our Ministers, and predictions of the sodain Downfall of their Ministry, Tithes, Maintenance, from pretended Malignant Constellations, (which yet on the contrary at the same time did promise Acts of Grace and Favour to Popish Recusants, who in their Zeal and Loyalty to the New Republick exceeded most Presbyterians; and presaged some worst by Actions, in creating *Peto Cardinals*, &c. to be done in Rome and Italy as he therein predicted) as made me suspect him to be more than half a Jesuite, or at least their Scholar, Confederate, Pensioner to promote their Designs against our Ministers; and to acquaint Mr. Bradshaw (my Committer) with others at *Whirehall* so much in my Letters to them: But our Tithes and Ministers not falling down that year, as he falsely prognosticated, he still continued to predict their Downfalls in his lying (b) *Prognostications*, 1651, and 1652. much read and cryed up by the Officers and Souldiers at *Pendennys Castle* in *Cornwall*, who sent me them to read, wherein he retained his former malicious Raylings against our Ministers and their Tithes, to render them odious to the Souldiers, Army, People, and all originally, because reverend Mr. Gataker, with the Assembly of Divines in their Annotations to the Bible, on Jer. 10, 2, 3. and other Texts, and others of them of late, had "censured the Art of Judicial Astrology, Astronomy, and "the principles of it (wherewith he and his Fellow-wizards "cheat poor People of their mony, by calculating their Nativities, telling what Wives, Husbands, Fortunes they "should have, whether they should recover their Sickneses, "what good or bad Voyages they should have, what was "become of their lost or stollen Goods, or where they "should find them, foretelling what Weather, Sickneses, "publick Alterations in State, Church-affaires, and Church-men too, should happen from the Malign or Benign Aspects, Conjunction of the Stars, Planets, or the Eclipses "of the Sun and Moon) as a mere cheating Imposture; a

a For the year
1651.

b Since that
in 1653, and
1654. he con-
tinues in the
same strain.

"Heathenish, wicked, unchristian Practice, Delusion, contrary to Scripture, Reason, Philosophy, Theological Doctrin, Ecclesiastical Disciplin; yea a meer impious Fraud and villany." The Sortishnesse, Falsity, Groundlesnesse whereof (built upoy meer ridiculous Figments, Forgeries, Absurdities, Dreams, imaginary Signes, Houses built by them in the Heavens, and such Malignant Qualities as their fancies have ascribed, not God infused into the 7 Planets) those who have been deluded by such cheating knaves and Pickpurses, the greatest Impostors of any (as learned Henry Bullinger in his Commentary on Jer. 10. 2. *Sixtus Senensis* Bibl. l. 6. Annot. 10. and the subsequent Authors stile them) may for their satisfaction read at large in *Bardesanis Syms* (the best learned of all the Chaldean Astrologers) quoted by *Eusebius De Præpar. Evangel.* l. 6. c. 8. in *Cicero De Divinatione*, l. 2. in *Picus Mirandula* his 12. Books against Astrology, in *Joseph Scaliger* his Preface before *Manilius*; in *Dr. Chambers* Book against *Judicial Astrology*, London, 1601. in *Sixtus ab Hemminga*, Lib. *Astrologiz Refutatz*, Antw. 1583. in *Jo. Francus Officius*, in *Larvatam Astrologiam*, An. 1570. in *Cornelius Scepperus*, contra *Astrologos*, Col. 1548. in *Georg. Trapezuntius*, *Libellus cur Astrologorum Judicia sint falsa. Alex. De Angelis*, in *Astrologos Conjectores*, Romæ, 1615. in *John Milton*, his *Astrologaster*, 1620. in *Hieron. Savanorola*, adversus *Divinatricem Astronomiam*, Florentiæ 1581. in *Apologeticus Interpretis pro Tractatu Hieron. Savanorele adversus Astrologos*, Flor. 1581. in *Mr. Samuel Purchas* his *Pilgrimage*, l. 1. c. 2. p. 12, 13. & c. 12. p. 64. in *Ludovicus Vives de Corrupt. Artium*, l. 5. who censures it as a Fraud, not Art, in *Mr. Thomas Gataker* his vindication of his *Annotation on Jer. 2. against the Scurrilous Aspersions of that grand Impostor, William Lilly*; newly printed, 1653. and the Authors quoted by him, in *Bochellus Decret. Eccles Gallicanæ*, lib. 1. Tit. 14. where the Decrees of many French Councils are recited against this Diabolical cheating Profession, prohibiting Christians to buy, read, keep, or credit such Books, in which many unprofitable, Superstitious, false, yea impious and sacrilegious things are contained, which Books ought to be suppressed, damned, and utterly abolished (yea burnt like

like those AAs 19. 19. as the Council of Burdeaux, An 1582. and Joban. Charberius de Gersonio, in his *Trilogio Astrologiae Theologizatae*, proves at large. And those who will compare Culpepers & Lillies wild monstrous false Predictions concerning the several States, Kingdoms mentioned in their Almanacks, Prognostications for this present year, and the great Plagues, Mortality which should be both the last and this Summer in London (though never freer from Pestilence than at these seasons) with their, and others usual false Predictions every Monib concerning the Weather, their manifold Contradictions both to themselves and one another, will easily discern them to be meer Lyars, Impostors, and their Art a Cheat. Now let them all tell me at their leisure, by what warrant from Scripture, Philosophy, reason, art, sense, the Constellations of the Heavens, or Eclipses of the Sun & Moon these 2 last years only should certainly predict, portend, excite Souldiers, Sectaries, or Country people by any Divine ordination, or real influence on their disaffected Spirits, to pull down the Ministers of the Gospel, & their Tithes, being both of Divine institution and establishment to (a) continue to the Worlds end: When no other Constellations, Eclipses of like nature in any former Ages of the World since the Creation, portended or effected the like? Or how the Stars in Heaven should thus professedly fight against, and pull down those (b) Stars (the Ministers of the Churches) which Christ himself holds in his right hand (out of which none can pull them) and their Tithes too, being antient, perpetual appurtenant to Christs own eternal Priesthood, Heb. 7. 1, to 15? More particularly, I shall desire this scurrilous Impostor Lilly to inform me, How it comes to passe, That the Celestial Stars, Planets, (and Good Angels which he oft couples together in his Merlins) who in the year 1647. (as he (c) prints in his Ephemeris for it) by their good influence stirred up by Gods providence the Parliament to take care, that preaching Ministers should be placed in every County of this Kingdom, and a sufficient stipend allowed where formerly none was; For which ~~the~~ (writes he, including himself in the Number) must ever acknowledge our Thankfulness: And that the Figures he erects on the X. of March, 1647. Astrologically predicting the State of our English Affairs and Clergy,

a Matth. 28,
20.

b Rev. 21. 1.
John 10. 28,
19.

c Epistle to
the Reader,
p. 4. and A-
strological
Discourse in
it towards the
end.

should by the Rules of Astrologie, and his own Judgement there-
 on (then printed, Venus being then found in the ninth
 House) import, " That many of the Clergy should trot
 " and trudge, or change their habitation out of one Coun-
 " ty into another, nay shall willingly travel long Journies;
 " By which I conceive (writes he) is meant, That our pre-
 " sent Parliament shall this year place ~~wo~~thy men into
 " warm Benefices, and distribute the deserving Clergy-
 " men of England into several quarters of this Kingdom, as
 " in their wisdoms they think convenient. Blessed be God,
 " for his Creatures, the Stars, promise they may travel
 " safe without prejudice, or at least, they indicate so much,
 " &c. And shall obtain profit and good by their oft chan-
 " ging, and remove of Habitations. And the Godly Mi-
 " nisters so dispersed into several Counties, shall prevail
 " with the People to amend their Lives, and live more so-
 " berly, religiously, &c. As also, that most of those itine-
 " rant Preachers, or Divines, shall leave behind them
 " lesser Livings, and go to enjoy better. To which he
 adds by way of Jeer this passage against Mr. Geree for writ-
 ting against Astrology, " Now for that ASTROLOGO-
 " MASTIX is a Master of Arts, and capable of Preferment,
 " I humbly implore, he may be made Priest of Teuksbury, from
 " which place (per varios casus) he once in haste trotted,
 " &c. That but 3 years after this, the Heavenly Stars, Pla-
 " nets, Angels in the year 1650. (as his (a) Ephemeris then
 " prognosticates, very frequently) should threaten ill and
 " unwilling payment of Tithes, in many Counties to the
 " Clergy: much heart-burning of the People towards them.
 " That after a small season, or a very few years, no Tithes
 " shall be paid them: For a plain people will arise, gited
 " by God with such spiritual Knowledge, as the generality
 " of the People will decline their Sophistical School Do-
 " ctines, and wholly adhere unto those who preach God
 " only, and Jesus Christ his Son: " And that they should
 be so implacable, as to continue these and worse threata-
 nings against all Presbyterian Ministers, Presbytery, Rectories,
 TITHES, and the whole English Clergy, ever since this year,
 so far, as to portend or ascertain, not only their general
 Opposition

a In the Epi-
 stle, Astrolo-
 gical Predicti-
 ons, and
 Monthly Ob-
 servations.

Opposition by Swordmen, the generality of the Nation, and their Governours and people, but sodain downfall and exirpation: Of which all his *Merlins* and *Prognostications* surfet. *Tantene Animis Celestibus Ira?* Doubtlesse, the heavenly *Stars*, *Planets*, and good *Angels* are not so contradictory to themselves, or maliciously, irreconcilably Malignant against our Ministers Persons, Callings, Tithes, Presbytery, as this Arch-Cheat, would make poor *Simpletons* believe. But it is only the Language and Malignity of his own malicious heart, tongue, Pen against them, because Enemies to his absurd, Diabolical, lying, cheating, Artlesse Art of *Astrology*, witnesse his own words; "I hate Presbytery (and hatred and affection as "himself writes, cause often Errours and Mistakes in their "Art and Preditions:) Art thou a Presbyterian? Thou art "an enemy to Astrology, and weariest thy auditoz with "inbeatives against me. I desire thee to conform, lest a "worse thing happen to thee (than Deans and Chapters "Lands) For if thou labourest to root up or pu'll down "this Fabrick, which God hath erected, then I say, in a "small season, or very few years, no Tithes will be paid "thee, &c. with many such like (a) Passages since, where- in he reviles, villifies, Mr. Calvin, Perkins, Geree, Case, Calamy, Farmer, Gataker, Owen, with sundry other Divines by name, and all of them in general, only because, "they have "preached or writ against the vanity, falsity of his cheating "Astrology, by which he gets his living; as much as "he reviles, jeers his Companion, Wharton, (Neworth, "New rib,) for contradicting him in his own Science, "whom yet elsewhere himself and Culpepper too, extraor- dinary applaud for his exact transcendent knowledge in Astrology, though all 3. of them diametrically contradict each other in their Preditions from the Stars, or different factions rather. This malice of theirs against our Ministers and their Tithes (wherein they have proved lying Diviners hitherto, and will do so to the Worlds end. if we credit *Matth.* 28, 20. *Ephes.* 4. 11, 12, 13) no doubt is elevated, augmented by Jesuites and Popish Spanish Agents, the chief Promoters of this Study of Astrology amongst us, and very intimate with these Lunatique, Star-gazing Incendiaries and Time-servers; it be- ing

a Epistle to
the Reader
in his *Ephe-*
meris, 1650,
and 1649.

a Cap. 25, &
27. worthy
our most se-
rious perusal.

b Ibid p. 204,
185, 186, 234,
235, 236.
which Art
Lilly much
promotes. see
his Epheme-
ris, 1649,
1650.

ing the expresse advise and project of *Thomas Campanella* (a great *Astrologer* and *Jesuited Italian Fryer*, much magnified by *Lilly* in some of his *Merlins*,) in his Treatise *De Monarchia Hispanie*, wherein, as he shews the King of *Spain* the readiest means to make himself Monarch of the whole world, and particularly of (a) *England, Scotland, Ireland, Holland*, ("by dividing them one from and against another "by unnatural intestine Wars, turning our Monarchy into "a Common-wealth; dividing our three Kingdoms one "from and against another, by making them Republicks "or elective Kingdoms, breaking our naval Forces by the "Dutch Fleet and other Nothern Nations, fomenting perpetual Divisions and Schisms amongst us : thereby to destroy our civil Government, Forces, and become a prey "to the *Spaniards* at last) so he prescribes this, as (b) the readiest way to undermine our Protestant Religion, and "draw men from the Study, Love, Practice thereof, to "promote the Art, Study of *Astrology* and *Telestian Arts* amongst us, to erect Schools of *Astrology* and *Mathematicks*, and encourage the Students of it with "rewards. Which I wish all Lovers of our Religion, vigilant Statesmen, and *Lilly* (with other *Astrologasters*, the chief Promoters of this Design) to take special notice of, and thereupon to abandon, suppress this impious, atheal, sottish, cheating Art, grounded upon no Rules of Reason, Philosophy, Divinity, Experience, but mere imaginary Whimsies, Fignments, Chymeraes, Signes, Houses in the Air, of Lunatick cheats and Impostors, as all rational, judicious Scholars who peruse their Scheams, Astrological Conjectures, Judgements, Predictions, Treatises, must acknowledge; and I by Gods assistance, may hereafter demonstrate to the world if there be occasion, being not so pertinent to my present Theam.

a *Surius* Concil. Tom. 4. p. 992.

The fifth and last Squadron of professed Enemies against our Ministers Tithes, Glebes and settled Maintenance, are *Jesuites* and *Jesuited Papists*: and that not out of any Malignity against *Tithes* themselves, which they all hold to be of *Divine Right* and Institution, according to the definition of their idolized (a) *Council of Trent*, Sess. 25. *De Reformatione*,

tion, c. 12. which thus determines against their present practice and design: "Non sunt ferendi qui variis artibus Decimas Ecclesiis obvenientes, subtrahere moliantur, aut qui aliis solvendis temerè occupant, & in rem suam vertunt. Cum Decimarum solutio debita sit Deo. Et qui eas dare noluerit, aut dantes impediunt, res alienas invadunt. Præcepit ergo Sancta Synodus, omnibus cujusque gradus aut conditionis sint, ad quas Decimarum solutio spectat, ut eas (ad quas de Jure tenentur) in posterum Cathedrali, aut quibuscunque aliis Ecclesiis vel Personis quibus legitime debentur, integrè persolvant: Qui vero eas aut subtrahunt, aut impediunt excommunicentur; Nec ab hoc crimine nisi plena restitutione secuta, absolvantur: But merely out of malice and design against our Ministers and their Ministry, of purpose to starve and ruine them, thereby to set up Popery, and intrude themselves into their Rectories, yea into our Bishopricks and Deaneries too, and then they will not only cry up Tithes again, with the due payment of them to themselves from the People, according to the utmost rigour of this Trent-Canon, and other Laws; for their due payment by Divine and Human Right, but likewise resume all Bishops, Deans, Chapters Lands, (if not Abby Lands too) into their hands, as sacrilegiously alienated from the Church without lawfull power and Right, as Robert Parsons the Jesuites Memorial for Reformation, (written at (b) Sevil in Spain, Anno 1596.) William Watson in his Quodlibets, p. 93, 94, 144. with the (c) Statute of 1 Maria, Parl. 2. c. 1. for reviving the Bishoprick of Durham, restoring all Ecclesiastical and Temporal Jurisdictions, Lands, Hereditaments whatsoever thereto heretofore belonging, though dissolved, settled in the Crown and Town of Newcastle, by the Statutes of 7 E. 6. c. 10. and another Act not printed, will inform the world, and Alfonso de Vargas de Stratag. Jesuitarum, p. 203.

Now that the Jesuites (many hundreds of which Society now lurk every where amongst us under the Disguise of Anabaptists, Souldiers, Tradesmen, Seekers, Dippers, converted Jews, Physicians, Gentlemen, Travellers, Merchants, and other like, to work our ruine) have a hand in this Design

b A Manifestation of the folly and bad Spirit of certain in England calling themselves Secular Priests, p. 55. c Rastals Abridgement of statutes, Tit. Durham;

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to deprive our Ministers of their *Tithes* and *Rectories*, to work their ruine, is most apparent. "First, by their former proceedings even against their own Secular Priests "in *England*, where they seeking to work their utter ruine, subversion, supplantation, to intrude themselves "into their employments, by their Machiavel, Atheal plots, "about the year 1600, to 1605, did first by their scandalous Books, Libels, Slanders against their Priests, bring "their Persons and Priesthood into scorn and contempt amongst the generality of the English Papists, preferring "every Lay Brother of their Society before them, executing their Priestly Function without a lawfull Call, or "Ordination: and then endeavoured to substract all Maintenance and Contributions from them; threatening to make them leap at a Crust, and to pine and starve them; debarring, interrupting all their Maintenance from English Reculants, in such sort, that many of them pined away through grief of Mind, want of Food, and were so near perishing, that they were necessitated to petition "Queen Elizabeth and her Council, for some Allowance "in their prisons to keep them from starving. Yea they "and their Jesuited Followers and Proselites derided their Seminarie Priests and Ghostly Fathers in this manner, "Ah, hah, hah; A Seminary, and old Queen Mary Priest, a "Secular, &c. You shall see them all leap at a Crust ere it be long, &c. And having got *Indas* his Office (to carry the "Mony bagg) into their own and Substitutes hands, they "disposed of the Wealth and Charitie of Catholicks (consisting of many thousand pounds) where, how, and to "whom they pleased, for their own enriching and advancement: which made the Secular Priests write, that *England* was become wild, Priesthood and Sacraments had "in contempt, Religion made but a matter of Atheal policy; and Priests through the Jesuites Falsehood, Calumniation and untrue Suggestions to the Superiours and all "Estates, brought into such high contempt, that their verie "Ghostly Children, whom they had begotten, had forsaken, houted, shunned, despised them, as if they were "none other but their Stepfathers, and shewed their Charity

"ty so coldly to them, as many of them were in extreame
 "want, and few or none of them scarce able to live; as
 we may read in *Watsons Quodlibets* against *Parsons* and his
 Fellow *Jesuites*, p. 16, 17, 18, 20, 21, 31, 37, 38, 42, 43,
 45, 50, 51, 52, 62, 63, 70, 71, 80, 81, 92, 93. and else-
 where throughout that Book: in *Joan. Bogermanus Cateche-*
sis Jesuit. l. 3. c. 28. *Tbuanus Hist.* l. 126. *Mercurius Jesuiti-*
cus, Tom. 1. p. 287. *William Clark* his *Reply to Father Par-*
sons Libel, printed 1603. fol. 17, to 32. which being the
 very condition and complaint of our Godly Protestant Mi-
 nisters in most places throughout the Nation at this day, is
 no doubt a storm of these *Jesuites* rayfing, a very Plot and
 Design of their hatching, fomenting to ruine our Ministers
 and their Ministry now, as they would have done their own
 Secular Priests then in *England*, to advance their own power,
 profit, &c. It is evident by (a) *Rob. Parsons* and other *Jesu-*
ites old Project for Reformation of *England*, when they
 should get power in it: "To take away all Lands, Manors,
 "Benefices and settled Maintenance of the Church from the
 "English Clergy and Universities, and make all Ministers,
 "and Scholars mere Pensioners and Stipendiaries at their
 "pleasure", set up Itinerary Preachers fixed to no particular
 Church, (like our wandering Quakers, Anabaptists, Secta-
 "ries of late) instead of Parochial Pastors, of which more
 "anon. 3ly. *Alfonfus de Vargas Toletanus*: in his *Relatio*
 "ad Reges & Principes Christianos, De Stratagematis Po-
 "liticis Societatis Jesu, ad Monarchiam Orbis terrarum sibi
 "conficiendam; printed 1641. cap. 40, to 51. proves at large
 out of the *Jesuites* own printed *Defence* and other *Writings*;
 "That these new Doctors, of no Conscience, no Faith, no
 "honesty or shame, have perswaded the Emperour and other
 "Kings, against their Oaths, Trusts, Duties, Charters, the Law
 "of Nations, and all Divine and Human Laws, that it was
 "lawfull for them, upon a pretext of Necessity, for the ease
 "of the people, and Maintenance of their Wars, Souldi-
 "ers, to alienate the Lands, Revenues, Maintenance of Ab-
 "bies, Religious men and of the Church, upon Souldiers,
 "for the defence of their Bodies, and of the Church; that
 "so themselves might gain a share of them for the advan-

a See *Watsons*
Quodlibets, p.
 93, 94, 281.
Parsons his
 manifestation,
 fol. 61. *Wil-*
liam Watsons
Reply to Par-
sons Libel, fol.
 74.

"tage of their own Societies, contrary to the wills, in-
 "tentions of the first Donors and Founders: Whereupon
 he thus justly jeers them, cap. 46. p. 222. "That the in-
 "stitution of the Jesuites Society peculiarly tends to this,
 "that their Colleges should beinstituted and Society main-
 "tained out of the ruines of the Church, and rapines of o-
 "ther mens Goods, à quibus Societatis Instituto; et Con-
 "stituto Ignatius, cum etiamnum ad legionem bellator esset, mi-
 "nime alienus fuisse, nec a solita Militum rapacitate quic-
 "quam demutasse, sine ulla ejus contumelia creditur, nisi au-
 "tem Militiam mutavit ac simul cum Sociorum ne dicam furum
 "manipulo Christo Imperatori Sacramentum dixit, non propterea
 "rapinam omnem eserare necesse habuit, &c. he remaining
 "a PLUNDERER still, after he became a SAINT: See-
 "ing the Prophet *Isay* seemeth thus to prophecy both of
 "his Rapine and Wound in his halting Legg, cap. 33. Tunc
 "dividentur Spolia multarum prædarum: *Claudi diripient*
 "rapinam." Therefore no wonder this Spirit of Rapine
 continues in his Disciples: who doubtlesse have infused the
 self-same Spirit of Rapine into our Anabaptists and Souldiers,
 Into whose Societies they have secretly insinuated them-
 selves; somenting and intending to lengthen out our wars
 so long, of purpose to make a prey of our remaining Church-
 Revenues, Rectories, Tithes, and College lands too at last,
 (as they have done of other Church-Revenues already dis-
 sipated) out of a pretext of Necessity, as is most transpar-
 rant to all Intelligent peoples eyes, thereby to destroy our
 Religion by devouring our Ministers, Churches Patrimonies,
 the probable, if not inevitable consequence of this Jesuiti-
 cal project, if effected, as is most apparent by this notable
 passage of *Roderick Mar's* formerly a Grey Fryer, in his Com-
 plaint and Supplication to the Parliament of England, about 37
 H. 8. after the Dissolution of Monasteries, pertinent to my
 purpose, and as worthy consideration now as then, 'Ye
 'that be Lords and Burgeses of the Parliament House,
 '(writes he) I require of you in the name of my poor Bre-
 'thren that are Englishmen and Members of Christs Body,
 'that ye consider well (as ye will answer before the face of
 'Almighty God in the day of judgement) this abuse, and

'see it amended. When Antichrist of Rome darst openly
 'without any visor walk up and down thorowout Eng-
 'land, he had so great favour there, and his Children had
 'such crafty wits (for the Children of this World are wi-
 'ser in their Generation than the Children of Light)
 'they had not only almost gotten all the best Lands of Eng-
 'land into their hands, but also most part of the best Bene-
 'fices both of Parsonages and Vicarages which were for
 'the most part (a) all improved to them. And when they
 'had the gifts of any not improved, they gave them unto
 'their Friends, of the which alwaies some were learned, for
 'the Monks found of their Friends Children at School. And
 'though they were not learned, yet they kept Hospitality
 'and helped their poor Friends. And if the Parsonages
 'were improred, the Monks were bound to deal Almesse
 'to the poor and to keep Hospitality, as the writings of the
 'Gifts of such Parsonages and Lands do plainly declare in
 'these words, *In puram Eleemosynam*. And as touching the
 'Almesse that they dealt, and the Hospitality that they kept,
 'every man knoweth, that many thousands were well re-
 'lieved of them, and might have been better, if they had not
 'had so many great Mens Horse to feed, and had not been
 'over-charged with such idle Gentlemen, as were never out
 'of the Abbies. And if they had any Vicarage in their
 'hands, they set in some time some sufficient Vicar, (though
 'it were but seldom) to preach and to teach. But now
 'that all the Abbies, with their Lands, Goods and im-
 'prored Parsonages be in temporal mens hands, I do not
 'hear tell that one half peny worth of Alms, or any other
 'profit cometh unto the people of those Parishes. Your pre-
 'tence of putting down Abbies, was to amend that was a-
 'misse in them. It was far amisse, that a great part of the
 'Lands of the Abbies (which were given to bring up learn-
 'ned men that might be Preachers, to keep Hospitality and
 'give Alms to the poor) should be spent upon a few Super-
 'stitious Monks, which gave not XL. pound in Alms, when
 'they should have given CC. It was amisse, that the Monks
 'should have Parsonages in their hands, and deal but the
 'XX. part thereof to the poor, and preached but once in a

a The Improp-
 riations held
 by them were
 much more
 than the 3d.
 part of all the
 Parish Chur-
 ches of Eng-
 land divided
 into 3 parts,
 and of greater
 value than the
 other 2 parts
 in Priests and
 Ministers
 hands.

year to them that give the Tithes of *Barlinges*. It was amiss, that they scarcely among XX. set not one sufficient Vicar to preach for the Tithes that they received. But see now, how it that was amiss, is amended, for all the *Diocese*. It is amended even as the Devil amended his *Dama Leg* (as it is in the Proverb) when he should have set it right, he brake it quite in pieces. The Monks gave too little Alms, and set unable Persons many times in their Benefices. But now where xx. pound was yearly given to the poor, in more than C. places in *England* is not one man's meat given. This is a fair Amendment. Where they had always one or other Vicar, that either preached or hired some to preach, now in thirty no Vicar at all: but the *Farmor* is Vicar and Parson altogether, and only an old cast-away Monk or Friar which can scarcely say his *Matins*, is hired for xx. or xxx. shillings Meat and Drink, yea in some places for Meat and Drink alone, without any wages. I know, and not I alone, but xx. M. mo. know more than D. (we may now adde 3000.) Vicarages and Parsonages thus well corrected by *serbes*. (yea not served at all, but the Church Doors quite shut up) after the *Acts Gospel* of *England*. So he.

This doubtless will be the general sad condition of all *England* (as it is now in most part of *Wales*) if *Tithes* and *Rectories* be quite voted down, abolished, or disposed to the *Souldiers*, or brought into a common Treasury (which will hardly leave Ministers the Tenth of their *Tithes*, as our late *Sequestrators* left not the Tenth nor fifth part clear gains, and value, of all *Sequestrations* generally throughout *England*, to the *State*, as I found by examination of their *Accounts* upon Oath) which is now so violently prosecuted, endeavoured by many. And then we shall have a glorious blessed Reformation indeed, according to the *Pope* and *Jesuits* hearts desire, who like ravens Wolves will make a prey of all *Flocks* in the desert and absence of able *Pastors*, through want of Maintenance and poverty, as they have done in many places throughout the *Realm*, seduced by them to *Jesuitism*, *Anabaptism*, *Atheism*, through defect of able *Ministers*.

here, and election of former Incumbent Pastors under pretext of Scandal, Inefficiency, or Malignty, by Arbitrary or Anabaptistical Committees, Squeezers, Prosecutors, without any legal Tryal by their Peers, or any care at all to place better, abler, or any Minister at all in divers Parishes in their place: Whereupon these active Jesuits, with other Romish Emis-saries under the Disguises of Anabaptists, Snobs, Dippers, Insulted Brethren, Quakers, Ramers, Scoundrels, New Illumines of extraordinary Endowments, and Literary Predicants, who pretend to preach the Gospel freely, have seduced thousands, divided the people into sundry Sects, and almost ruined our Church and Religion in a short space, which they will soon accom-plish to their hearts content, can they now but vote down Times, Glories, and set up New Committees in all places of their own and the Anabaptistical party, (concurring in De-sign and most principles with the Jesuits, as (s) Walsen a Page 26, to in his Quodlibets, and others prove at large) to expel our re-maining Ministers at their pleasure, under pretext they are Anabaptists, Scoundrels, and no Ministers of Jesus Christ (as John Crome and others have already prejudged them) then they and their Agents may step into their places, and at last, when all their Designs against our State, Church, Govern-ment are produced to maturity, re-assume their Titles, Rectories, with our Bishops, Deans, Chapters and Abby Lands too into their almost possessors, according to the Jesuite Parsons and his Com-pansions long prosecuted project, at large related by William Wat-son the Priest in his Quodlibets, p. 93, 94, 98, 288, 289, 332, 333, with other plots lately prosecuted ad ingenium to subvert our Religion, Laws, Government, Monarchy, and enslave us to the Jesuits, Popes, Spaniards Tyranny and Vassalage in conclu-sion; first laid by Parsons and other pragmatical Jesuites, then seconded by Thomas Campanella, in his Treatise De Monarchia Hispanica c. 25, 27. and elsewhere: prosecuted of late years by the Jesuits and Spanish Agents on the one hand; and Car-dinal Richelieu and his Instruments on the other hand; who at his death in the beginning of our late Wars (which he was very instrumental to raise) recommended the prosecution of them to the French King and his Successor Cardinal Mazarin, as A Noble Italian Count, Conte Galliarza Gualdo Priore, in his

his *Historia*, part 3. printed at Venice in 1640. Anno 1648. (dedicated by him to the King of Poland, and written in Italian) p. 175, 176 records in these words, worthy all English Statesmens special notice: where Writing of the affairs of the year 1642. and the death of Cardinal Richelieu in particular, he records, *That amongst other things he caused some Papers to be delivered before his death to the King of France, full of Policies and Maxims of State, directing him how to carry on his Business with all Foreign States. His advice in relation to England was this. Cœ Supra, &c. That above all other things the King of France should endeavour to keep the Government of Great Britain divided, by upholding the weakest party, that the other might not make it self too powerfull: Moving the Kingdoms of England, Scotland, and Ireland to be divided (by one of these two means or both) either by nominating (new) Kings: or by reducing them to a Commonwealth. Yet with this Caution, that when they are reduced to a Commonwealth, So to order it, that it may not be intirely united, but divided: For Republicques ever enemies to Potent Neighbourhoods, and Jealous of their Liberties, ought to be Suspected by the State of France. How punctually this advice hath been pursued by the French (as well as Persons and Campanellas Plots of like nature by the Spaniards) those who please to peruse the Lord George Digbys Cabinet Letters (printed in the Collection of all the Publick Orders, Ordinances, and Declarations of Parliament in folio, by the Commons Order) 1646. p. 849, 858, 862, 863, 866, 867. and my Speech in Parliament p. 118. & 106, to 114. may read at leisure, and every mans observing experience can sufficiently attest. The Lord now at last give us hearts to be deeply sensible of it, and grace, zeal, courage to make timely use of it for the Preservation of our Kingdoms, Nations, Churches, Ministers, Religion from impendent ruine.*

Having given the world this brief Account of the principal Promoters, Prosecutors of the present *Grand Plot* against our Ministers, their Tithes and Rectories, I cannot upon serious consideration of it but foresee and divine, that if all or any of these Projectors (through Gods heavy Judgment on us for our sins, and detestable violations of all Oaths, Vows,

Maintenance of the Ministers of the Gospel.

Covenants, Treaties, Promises, Declarations Divine and Human Laws) should by power, fraud, policy, or armed force so far prevail with our present *Laws* or *Swearing* *Gravel*, as totally to take away and abolish the *Rectories, Tithes* and profits settled *Maintenances* of our Ministry, for the *Souldiers* pay, or other ends; or else secretly to bring them all into a *Common Treasury*, and reduce all our Ministers to set arbitrary *Spendes* out of them, to dispose them of the future actual possession of them, and make them wholly dependent on the arbitrary discretions of new *Intending Land-Lords* into their Churches, *Patrimonies*, *Freeholds* from whom they never received them at first; as it would inevitably produce a world of mischief and inconvenience both to all *Patrons* and *Parishioners* throughout the Nation, without the least Ease or Benefit to the People; so it would certainly either totally ruin our *Ministers*, making them all poor *Friers Mendicants*, neglecting their *Gallies*, *Studies*, to get their living by begging from door to door, and as (a) *Peter Martyr* observes, to be worse *pauperes quam Ecclesie Ministri*, *officium validi Mendicantis, et non illud dicimus, sed Mendicantes appellari*: and thereby subvert our Church and Religion with them in very few years space, open such a wide door for the *Pope* and whole body of *Papery* to flow in upon us again with an impetuous irresistible Deluge, that we should no waies be able to resist their progress till they were re-establied in their former Supremacy and Prevalency amongst us. And then those very *Romish Factions* who are now so violent against *Tithes* and *Rectories*, of purpose to starve our Ministers out of them, and their Ministry for the present, will not only forthwith resume (as they did in (b) *Queen Maries* daies) their pristine abolished *Pontifical Power*, and set up their *Ecclesiastical Consistories*, *High Commissions*, and bloody *Inquisitions* amongst us, higher than ever they were in former ages, to the utter extirpation of our *Protestant Ministers* and *Professors* too, but likewise presently resume into their hands all those *Registries*, *Tithes* and ancient *Dues*, whereof they now endeavour to deprive our Ministers, with all our late *Arch-Bishops*, *Bishops*, *Deans*, *Chapters*, *Cathedrals* *Land* and *Revenues*, as sacrilegiously alienated from the Church, against

a In a lib.
Regum c. 5. l.
240.

b See 1. 8. 2.
Phil. & Mar. c.
2. 1 Mar. 3. c.
3. c. 3. For
Acts and sta-
tutes vol.

b Gratian
Caus. 16. qu.
1, & 7.

c See 1 R. 2.
rot. Parl. n.
148. 1 H. 4. n.
48, 100, 141.
6 H. 4. n. 14,
15. 8 H. 4. n.
52, 28 H. 6. n.
53. 23 H. 6. n.
47. 4 Edw. 4.
n. n. 39. 12
R. 4. n. 6. 1 H.
5. c. 9. 31 H.
6. c. 7. with
those Re-
sumptions in
former Ages,
recorded in
Daniels Hi-
story and o-
thers.

d See Canter-
bury Doom,
n. 26, 27, &c.

against the Lawes both of God and Man, as well as against their Popish (b) *Commis*, by those who had no right to dispose of them, if they proceed to resume all Abby Lands too in Protestant hands at least. And then all late or ancient Purchasers of such Lands, now confederating with them out of Covetousness, Ambition, Rapine, or other respects, will repent too late of their inconsiderable, unrighteous, unchristian compliance with them against our Ministers *Glebes* and *Tithes*, and have as ill a Bargain in conclusion, as divers old Projectors had in the purchase of our Crown Revenues, when resumed, or seized in the Crown again, by many special (c) *Acts of Resumption*, for the publick weal and ease of the people in their Times, or being the constant, standing Revenue of the whole Kingdom to defray its ordinary publick Expences, which none can or ought to Alien or purchase from the publick to enrich themselves by the publick Loss. Wherefore I shall now refer it to their saddest thoughts to consider, whether it will not be far safer for all such Army-Officers and others who have purchased Church Lands, to joyn together with all such zealous Protestants who desire the continuance of our Ministers ancient *Tithes* and *Maintenance* (more aimed at than Impropiators *Tithes*) against these *Jesuites* and *Romish Emissaries* now oppugning them, and to us: their utmost endeavours to detect, apprehend, prosecute, execute all our former good Laws against them, to prevent their mischievous present and future Designs against our Ministry, Church, Religion, Nation; than ignorantly or wittingly to confederate with and assist them to accomplish their present *Sacrilegious Projects*, to ruine us (and themselves with their Posterities) in conclusion; and thereby incur the self-same Crime, Charge of *High Treason* which themselves and the whole Parliament of England so lately prosecuted against Canterbury in the 7, 8, 9, 11, 12, 13, & 14.

(d) *Articles of his original Charge*, for which he lost his head To draw to a cloze of this Proposition, I shall desire all truly fearing God throughout the Nation and Army too, sadly to consider these particulars.

1. That

1. That those who are the chiefest Sticklers against *Tithes* and our Ministers seized coercive Maintenance (especially *Jesuites* and *Anabaptists*) are the greatest professed open *Adversaries* to our Ministry, Church, Religion of all others, desiring nothing but their utter ruine, as their late printed *Pamphlets* and *Petitions* manifest: Therefore to gratify them in their Designs herein, is to ruine all at once, for whose defence we have spent so much Christian Blood, Treasure, pains of late years, against the Common Enemy and Jesuited Popish Party.

2. That many of those who in their printed Papers, have decryed our Ministers *Tithes* and coercive Maintenance as inconsistent with the Peoples Liberties, and a great Bondage to them, have as (b) earnestly declaimed against all *Inclosures*, *Coppy-hold Tenures*, *Land-Lords old Rents*, *Services*, *customs Customs*, *Impos*, which being not so ancient, nor ratified by so many Statutes, Charters, Moniments of all sorts as *Tithes* are, will not be able to stand before their Opposition and Arguments against them, if our *Tithes* and Ministers *Glebes* should once fall before them

b The Levellers late printed Fundamental Lawes and Liberties. u. 15, 16, 25. 27.

3. That if our besotted Nation shall be so stupid as to admit or permit any company of persons whatsoever a sufficient Legal Power or Jurisdiction without any pretended Crime, Attainder, Legal Conviction, or Trial by their Peers, at their meer wills and arbitrary discretions, to deprive all our godly Ministers throughout the Nation of their *Rectories*, *Tithes* and *ancient Dues*, though ratified by the Law yea Gospel of God himself, by an uninterrupted Title, Prescription in their Predecessors from the very first planting of the Gospel in our Nation, and more hundreds of years, than the antientest Families in the Nation have enjoyed their Inheritances, by more Charters of our Kings, more particular Lawes, Statutes of our successive Parliaments in all ages, than all the Nobility, Gentry, Corporations, Commons of the Realm are able to produce for the Rights, Titles, Defence of their particular Lands and Inheritances, against the Rapines, Intrusions, Claims, Seisures, Confiscations, Sales, Alienations of any either claiming or usurping such a Power or Jurisdiction by the Sword or otherwise:

otherwise: They will thereby both admit them and invest them in as sufficient a Legal Power and Jurisdiction, which on the least pretended Crime, Attainder, Legal Conviction, or Trial by their Peers, at their meer arbitrary wills and Discretions, to deprive, strip all the Nobility, Gentry, Corporations, Commons of the Realm of all their Mannors, Lands, Inheritances, Estates, Chattels, Privileges, Franchises whatsoever; being not so well fenced by the Laws of God and Men against their Rapines and Depredations as Tithes are; and those who will make no conscience upon any grounds or pretences to invade the one, will make no Scruple to act the other, as the Histories of (a) *Jack Cade* and his *Complices Practices, Designs at home, and the Anabaptists abroad* will sufficiently attest. Yea it will be but just with God to engage such Arbitrary Powers to act: the later, to the ruine of them and their families, if they shall either assist, permit, encourage them by their silence or cowardice, to perpetrate the other, to the disinheriting of the Church, the ruine of their faithfull Ministers themselves, and that very Religion which they pretend to profess and practice.

4. That as Tithes are the fittest Maintenance for Ministers of all others, as Invented, appointed by the very Wisdom of God himself, and the best, the wisest of his Saints in all ages; holding the self-same proportion in relation to the Ministers and Parishioners in times of Plenty and Dearth, good years or bad, fair harvests or foul, rising or the falling of the prices of Corn, Lands, and other Commodities; affecting them both alike with the mercy and bounty of God in times of Plenty, and the Judgments of God in times of Scarcity, or unreasonable weather; more easily parted with by the Country-man in kind, by several small parcels as they grow due, than in ready money in one or two intire sums, which they are most loth to render and part from of any thing, as that they (b) *most affect*: yea farre less troublesome to, more convenient for our Ministers Persons, families and necessary Cattel, than bare stipends, which must enforce them to run to Markets to buy all their Corn and other provisions both for their Household, Horses, Cattel at the dearest rates. So if this Maintenance by *Tithes* be once abolished,

Speeds Hist.
p. 733, &c.
236, 249, 250,
251. Siccident
Comment. l.
7. c. 10.

1 Tim. 6. 10.
Eccles. 5. 10.

abolished, either before any other competent Maintenance
 sealed in its stead, less grievous and incongruous than
 Tithes, (which all wise men in the world will never be able
 to invent, much less to establish as things now are settled))
 or Ministers left wholly to an arbitrary, unconstrained Bene-
 volence without any limited Proportion, or means to reco-
 ver it if detained, as some now petition: This expected pro-
 posed unconstrained Maintenance would in verity and reali-
 ty, signify just Nothing, and be no Maintenance at all, in the
 Petitioners own sense and Intention; as appears by John
 Gannes forecited passages, and the very words of their Petiti-
 on; since they refuse to pay them their very Tithes yet due
 by Law, and never freely contributed one penny to them
 for their Ministry, which they revile, disclaim as Antichri-
 stian. Wherefore if any New-fangled Politicians resolve to
 settle such a new Maintenance only instead of the old, for
 the peoples pretended Ease; let them first establish, settle an
 arbitrary Excise, Customs, uncoercive voluntary Impost,
 and monthly Contribution as this on the people for Main-
 tenance of the Army and Navy, (not so simply necessary as
 the Ministry for our real welfare) without any compulsory
 means, to recover it if not freely tendered, till the next har-
 vest come, and see what a competent Maintenance that will
 be for the *Souldiers* and *Seamen*; and provide that all *Ten-*
nants for the year ensuing, shall render only what Rents
 they please to the State, their Landlords, & Lessees, who shall
 have no power to distrain, sue, or enter upon any of them
 in case they deny to pay their Rents: and this what a certain
 Annual Revenue this wholly will produce to the State
 and Land-Lords purses: Or else give over this Jesuitical anti-
 baptistical devised new Maintenance for our Ministers, as a
 Stratagem only to starve their bodies, and their Peoples
 souls, without any more Debates concerning Tithes, to
 gratify such malicious Projectors, and offend all Godly
 people through the Nation, who deem this old way of
 Maintenance, of Gods own Prescription, far better, less in-
 convenient in all respects than this arbitrary or any other
 new-fangled way of theirs or others mens Inventions.

157. This although God by his divine Providence is

able to support the faithfull Ministers of the Gospel, though totally stripped naked of all their Glebes, Tithes, antient Maintenance, through the unrighteousnesse or malles of ungodly men, as he did the *Apostles* and his *Ministers* in all ages, in times of Persecution; yet let all such who have, or shall have a hand in such a Sacrilegious design consider,

see Nice-
phorus Ecclef.
Hist. l. 10.
Cent. Magd. 4.
c. 3, 14.

1. That they shall be as bitter Enemies to and Persecutors of the Ministers of Christ amongst us In and by this very Project, as (a) *Julian the Apostate Christian* was to Gods faithfull Ministers in the primitive Times, when he took away their Preferments, Glebes, and Church Revenues; as the High Commissioners and Prelates were of late to all those godly Puritan Ministers whom they deprived of their Benefices for Non-conformity to their Ceremonies, and no real Crime deserving such an inhuman Censure, depriving them of their Livelihoods.

2ly. That they shall hereby draw a great Scandal upon our very Religion it self, Church, Nation, render them odious, Sacrilegious to all foreign Churches, Nations; gratify, rejoyce the hearts of the Pope, Jesuites, Papists and other professed Enemies of our Religion; accomplish their Designs against our Church and Ministers; exceedingly sad the hearts, and grieve the righteous souls of all Gods faithfull Saints amongst us, of all Protestant Churches in Foreign parts, and draw this just Censure on themselves, 2 Pet. 2. 14, 15. *An beart they have exercised with covetous practices, cursed Children, which have forsaken the right way, and are gone astray following the way of Balaam, the son of Bozer, who loved the wages of unrighteousnesse. These are wells without water, Clouds carried with a Tempest, to whom is reserved the mist of darknesse for ever.*

3ly. That although God should miraculously preserve a faithfull able Ministry and his true Religion still amongst us through the bounty and charity of other well affected Christians, yet they have done their uttermost endeavours to destroy them, and the peoples souls with them, both for the present and succeeding ages.

4ly. That this unrighteous violent act will in all probability bring in a world of Confusion, Atheism, Schism, Heresies,

Heresies, Divisions, Contentions, Blasphemies, Disorders amongst us, in all places; a (b) famine of the sincere preaching of Gods words; a neglect and contempt of Learning and Piety; a (c) dissipation, Spoliation of all or most Parish Churches, Chapels; a confusion of the bounds of all Parishes, and Parochial Congregations; and bring all those Calamities on our Nation, as it did upon the Israelites when Jeroboam thrust out the Priests and Levites from their Glebes, Suburbs, Ministry: thus registred 2 Chron. 15. 3, 4, 6. Now for a long season Israel was without the true God, and without a teaching Priest, and without Laws (as some would have us now) And in those days (mark the consequence) there was no peace to him that went out, nor to him that came in, but great vexation upon all the Inhabitants of the Country: And Nation was destroyed of Nation, and Citie of Citie, for God did vex them withall Acherus. In which condition they continued, till King Asa and the people repented, repaired the decayed Altar, House and worship of the Lord, Gathered all the people to Jerusalem to worship God, and enter into a Solemn Covenant and Oath to serve the Lord God of their Fathers, with all their hearts, and with all their soul: And that whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, man or woman: Offerd Sacrifices to the Lord of the Spopl they had taken from the Enemy, 700, Oxen and 7000. Sheep; and brought into the house of God, the things that his Father had dedicated, and himself had dedicated, Silver and Gold and Vessels (formerly taken thence) and there were no more war in divers years. v. 8. to the end of the Chapter. And probably our Wars, Taxes, Vexations will never end, till we give over our late irreligious, Sacrilegious Rapines, Church Robberies, and do the like, as this pious King and his people here did.

5ly. That this discouraging, robbing, abusing, despising, mocking, misusing, of Gods Messengers, Prophets sent amongst us, and of all his and their words against our wicked Acheistical, Sacrilegious Rapines, is the High way to provoke the wrath of God to rise against us till there be no remedy, you to bring in a reformation.

c Ante hoc se
existimatum
est, specula
frange septu-
centum esse, in
civilis vici
seclusionem;
fructu domo-
re, statorem
in vecor die
animi signa
posterior trans-
mittens, non
crubescens.
am 1 Procopi-
us Gothico.
l. 1. Grotius
de Jure Belli.
p. 522.

erful Foreign Nation upon us to pillage, waste, destroy, enslave and whole Nation, extirpate us out of the Land of our Nativity, and carry us Captives to a Foreign Nation, as it did Gods own people heretofore. 2 Chron. 36. 15, to 22. Sufficient motives to deter us from such a dangerous practice.

6ly. I must inform our Army Officers and Souldiers, that it is expressly against the very Laws and Rules of War even in a Foreign Enemies Country won by Conquest, to rob, destroy, pillage Churches, Temples, or things devoted for the Maintenance of Gods publick Worship; which not only the best Christian Generals, and Souldiers, but many Heathen and Mahometan Generals, Princes, Commanders made conscience not to plunder, deface, demolish or subvert, as Grotius proves at large by many instances in his Book *De Jure Belli* l. 3. c. 2. 12. sect. 6, 7, 8. Annotata on them. How much more then is it against the Law of War and Armes it self to make a prey, plunder of Churches, Rectories, Glebes, Tithes in their own native Country, against their own Consciences, Covenants, Commissions to defend them? Yea such Generals, Souldiers and whole Armies who have made no Conscience to observe it, have been frequently destroyed for their Sacrilege, as many Heathen Historians observe, as well as Christian: Herodotus, in my Edition p. 7, 8, 44, 167, 168, 169, 170, 187, 349, 350, 460, 461, 568. Diodorus Siculus Bibl. Hist. p. 612, 781, 782. Dion Cassius Rom. Hist. p. 589. Justinus Historia l. 8. p. 87. l. 24. p. 227, to 231, 269, 271, 308. Celsus Rhodiginus Ant. Lect. l. 18. c. 29. Eutropius Rer. Rom. Hist. p. 175, 228, 334. Paulus Diaconus p. 417. Nicetus Hist. p. 48, 50. Laurentius Begerlink Chronogra. p. 137, 189, 263. record sundry examples of this kind, both among Pagans and Christians, to deter others from this dangerous destructive sin: which if they neglect & scorn, I shall then desire them to remember that saying of Euripides an Heathen Poet in his *Troedibus*, that he shall receive the like exemplary punishment;

*Homo quisquis urbes vastat, & Dio Manibus
Sedes Sacratas, Templaque, hanc recte sapit,
Nam Amittit ipsum Vestis Excidit manet*

d De Benefi-
ciis p. 121.

7ly. It is the Resolution of (d) Seneca the Philosopher.

Quisquis

*Quisquis id quod Diuturnum est, sustulerit & consumpsit, atque in aliam
 suam vertit, sacrilegus est: and all (e) Commonists, Casuists, Schoolmen,
 Divines whatsoever accord; That it is Sacrilege for any Person or Powers
 whatsoever to invade or take away any thing which our Ancestors or any others have solemnly vowed, dedi-
 cated for the necessary maintenance of Gods publique worship and
 Ministers under what specious pretext soever it be done. Therefore
 to take away or abolish our Ministers Tithes, Glebes, Rectories and other
 Dues conferred on them by our pious Ancestors, and make spoyl, havock
 of the Churches, Edifices erected by them for Gods publique worship, must
 needs be Sacrilege; as God himself expressly defines, Mal. 3. 8. 9.
 With all commentators thereon, old and new; and Gratian Caus. 16. qu. 1.
 This the famous Emperor, Souldier Charles the Great, and Ludovicus
 surnamed the Godly and most Christian, joyntly resolve, Capit. Caroli &
 Ludovici l. 6. cap. 285, 295, 296, 115, 305. & l. 7. c. 104. where they thus
 conclude. *Sacris res Ecclesie Deo esse sacratas; Sacrisque eas esse vota
 Fidelium, & prelia peccatorum. Quapropter, si quis ear ab Ecclesia
 quibus a Fidelibus collata Deoque sacratae sunt, auferat, sacrilegii
 delictum committit. Cuius enim est qui ista non videt, &c. Si ergo
 amico quippiam rapere solum est, Ecclesia vero fraudari, vel abstrahi
 indubitanter sacrilegium est. Omnes enim contra Legem facientes
 & sicque Ecclesie dirimantes, vel Ecclesiam Sacerdotesque contra
 Divinas Sanctiones vocantes sacrilegi vocantur, atque indubitanter
 infames sacrilegique habendi sunt, &c.* What Penalties have been
 inflicted upon such who were guilty of this sin by Christian Princes
 in foreign parts: I shall briefly inform this Sacrilegious age.
 (f) Theodoricus King of the Gothes in his Edict. c. 15. enacted:
 That if any man should violently take any thing from Churches,
 he should lose his head. And Alaricus the Gothish King, though
 an Arian, when he took Rome by force of Armes, and his
 Souldiers had taken the Sacred Vessels out of St. Peters
 Church there, and brought them to him; commanded
 them to carry them back again to the Church, with their
 own hands which took them thence, ut cupiditas quae
 depredationis ambitu amiserat fecius, devotione lau-
 gissima deleret excessum: as Cassiodor relates, l. 12. Epist.*

e Gordon Caus.
 16. qu. 4.
 Summa Anglo-
 lica & Rosella,
 Tit. Sacrilegi-
 um.

f Fredericus
 Lindebrogius
 Codex Legu.
 Antiquarum
 p. 217.

a Fredericus
Liadbrogus
Codex Legum
Antiquarum
p. 508, 702.

b Fredericus
Liadbrogus
Ibid. p. 997,
998. Rochellus
Decret. Ec-
cles. Gal. l. 8.
Tit. 61. p.
1308.

20. Among the (a) *Priscians* Laws made by their wisemen,
Tit. 12. *De Honore Templorum*; this is one; "He who shall
"break a Church, and take away the holy things thence,
"let him be carried to the Sea, and in the Sand which the
"Tide is wont to cover; let his eares be slit, and he be
"geld, and then let him be sacrificed to the Gods whose
"Temples he hath violated. The *Neopollitan* Laws l. 1. Tit.
"5. enact; That whosoever shall violently break open a
"Church, and take away any Gifts or consecrated Vessels
"thence, shall be punished as a Capital Offender, and lose
"his life. (b) *Charles* the Great and *Lewis* the Godly, enacted
"That if any person violently took from any Church,
"Priest or Minister any thing belonging to them, and were
"convicted thereof, or confessed the same, he should have
"sentence of death given against him, as guilty of Sacri-
"lege, and that it should be not only lawfull, but commen-
"dable, to prosecute and avenge this Sacrilege and Injury
"done to the Church, Priests and Ministers, as a publique
"Crime, deserving punishment, and that if any did Sacri-
"legiously invade or molest the Possessions and Lands of the
"Church, he should be perpetually banished for it. *Capit.*
"Caroli & Ludovici l. 6. Tit. 113, 125. And Tit. 305. they
"thus determine. All things that are offered to the Lord,
"are without all doubt consecrated to the Lord, and not
"only the Sacrifices, which by the Priests are consecrated
"upon the Altar to the Lord, are called the Oblations of
"the faithfull, but what things soever are offered to him
"by the faithfull, whether in Sacrifices or in Fields, Vine-
"yards, Woods, Meadows, Waters, Water-streams, Arti-
"fices, Books, Utensils, Stones, Buildings, Vestments,
"Wools, Garments, Cattel, Parchments, Moveables and
"Immoveables, or whatsoever, which of these things are
"made to the praise of God, or the Supplement of the holy
"Church of God, and his Priests, and which may give or-
"nament unto them, whether they be freely offered by any
"one to the Lord and his Church, are undoubtedly conse-
"crated to the Lord, and belong to the Priests Right. And
"because we truly acknowledge the Lord and his Church
"to be one person; what ever things are the Churches are
Christ;

Christ, and whatsoever is offered to the Church, either in the aforesaid things, or in any other kind, or by promises, or pledges, or writings, or in corporal things, are offered unto Christ, and what things by any means are alienated or taken from his Church, either by alienating, or by wasting, or by invading, or by diminishing, or by rapine, are taken from Christ. And if it be Robbery to take any thing from a friend, it is Sacrilege to take away, alienate, subtract, or waste any thing especially from Christ, who is King of Kings and Lord of Lords. For all Robbers of the Church are most apparently Sacrilegious persons, and no Sacrilegious person, unless by pure, approved and publique Repentance, and by satisfaction to the Church, and by imposition of the Bishops hands, and reconciliation according to the Canonical Sanctions, shall Inherit the Kingdom of God; and shall not only be secluded the Kingdom of God, but likewise be shut out of the limits of the Church, especially of the Church he hath ruined, and shall be excommunicated thence, until the foresaid Satisfaction given. And the perpetrators of such wickednesses, ought to have no Communion at all, either with the living or dead, till after such Satisfaction given. Because who ever violently takes away his Neighbours money, commits Iniquity, but Sacrilegious persons are not only Thieves, but Murderers and Span-nepers and Spurbetters of the poor, and accursed, damned persons before God and his Saints.

And if so, as these two pious Emperors, by their Lawes, with many (a) Protestant Writers (as well as Papists) resolve, and all Sacrilegious Persons, taking any Vessel or Vessel out of a Church, though of small value by our (b) own Lawes too, as well as theirs, be Sacrilegious Persons worthy to suffer pains of death, as Felons; those who shall openly Sacrilegiously Rob, or attempt to Rob and spoyl all the Godly painfull Ministers of our Nation of all their Tithes, Rectories, Glebes, Churches and Church-yards too at once, are doubtless Sacrilegious Persons in the highest degree, deserving to suffer a temporal infamous death and execution, (better

Declarat.
1581
1582

1580

1581
1582

a St. James
Temple Sand-
lege sacredly
handled. Sir
Henry Spel-
man de non
Temerandis
Ecclesiis. Mr.
Seldens Re-
view. Dr.
Sclaters Mini-
sters Portion.
Summa Ange-
lica, Rosella
& Tho. Zema-
la Tit. Sacrile-
gium: with
many more.

b See Wesla
Presidents.
Indifference
and Offences.
Ecc. 194, 197.
p. 127, 128.
1 E. 6. c. 12

e Articoll
Cleri. 9 E. 3.
c. 12.

than any High-way Theeves or Rabbers) at Tiburn, or to be eternally banished the Nation, (c) excommunicated all Christian Society, and had in perpetual execration, for this *Sacrilegious Rapine*, both by God himself and all good men, unless they repent and make full publique Restitution, Satisfaction for this their detestable Sacrilege.

Object.

d Grotius De
Jure Belli. l. 3.
c. 5.

Lastly, If any Officers or Souldiers pretend, we are now a Conquered Nation; that Conquest makes all sacred things, prophane and common to the Conquerors; and that Churches may be justly spoyled of their Materials, Vessels, Glebes, Tithes, in such a case for the pay and benefit of the Conquering Souldiers, as (d) some affirm. Therefore they may now justly deprive our Ministers of their Tithes, Glebes, Rectories, Churches, Churchyards, to pay, maintain themselves and the Conquering Army, yea alter, change our Laws at present; as they now attempt, and divers of them openly professe they intend to doe.

Ans.

e Exact Col-
lection p. 617.
631.

I Answer, 1. That the Lords and Commons, the very last Parliament, when they first raised the Army, in (e) their Petition to the late King, sent to his Excellency the Earl of Essex, to the Army, and by him presented to his Majestie Sept. 24. 1642. or soon after, used this expression. That the prevailing Popish party with his Majestie, who by many wicked Plots and Conspiracies have attempted the Alteration of the true Religion, and the antient Government of the Kingdom, the introducing of Popish Idolatry and Superstition into the Church; and tyrannizing and confusion into the State, and by corrupting his Councils, abusing his Power, and sudden and untimely dissolving of former Parliaments, had often hindered the Reformation and Prevention of those Wickednesses. And in prosecution of those wicked Designs, had (as the most Wickednesses and Bloudy Designe of all) drawn his Majestie to make War against his Parliament and good Subjects of this Kingdom, and to lead in person an Army against them; as if he intended by Conquest (mark the word) to establish an absolute and unlimited power over them. And in their (f) Remonstrance Nov. 2. 1642. in Reply to his Majesties Answer to their Remonstrance of May 26. 1642. they charge this as the last Doctrine and Position of the Contrivers of his Majesties Answer; That the Representa-

f Exact Col-
lection p. 730.

tation

native body of the whole Kingdom, is a Faction of Malignant, Schismatical, and ambitious persons, whose designs is and always hath been to alter the whole frame of Government both of Church and State, and to subject both King and People to their own lawlesse arbitrary Power and Government, and that they design the ruine of his Majesties Person and of Monarchy it self; and consequently that they are Traytors, and all the Kingdom with them: (for their *Alt* is the *Alt* of the whole Kingdom) And whether their Punishment and Ruine, may not also involve the whole Kingdom in conclusion, and reduce it into the condition of a Conquered Nation (mark the words) no man can tell: but experience becometh us (as now it doth in good earnest more than ever) that Success often carries men not only beyond their Profession, but also many times beyond their best Intentions. For an Army, Officers then, professing themselves true born English men, eminent Godly Saints, preservers of our Nations Liberties against Regal Tyranny and Enchroachments, originally raysted, Commissioned by both Houses to protect our Lawes, Liberties, Religion, Church, Government, Parliament, Nation, from an intended Conquest by the late Kings Army: to establish an absolute unlimited power over us, and from being reduced into the condition of a Conquered Nation, after the total routing of the Kings Army, Power, now at last to plead, to averr, we are now a conquered Nation: in respect of themselves, and thereupon so endeavour to establish an absolute unlimited power over us, by altering the whole frame of Government both in Church and State, changing the body of our Lawes yea ancient constitution of our Parliaments; abolishing our very Ministers Rectories, Tithes, Dues, or diverting them to pay, maintain themselves, yea now to act over the very self-same things, which both Houses then charged upon the late beheaded King and his Malignant Popish Council; thereby verifying these his Predictions of their forementioned designs in every Puntillo, (then utterly disclaimed by both Houses as the Highest Scandal to them, and their sincere loyal Intentions) and making him a truer Prophet, than their new Martin, Lilly, will not be only most scandalous, dishonourable to them, but monstrous, treacherous, perfidious, if insisted on, or persisted in, both in the

Judgement of God, Angels, Men, and their own Consciences too. Wherefore I presume on second thoughts, they will disclaim this Plea both in words and Actions, 1ly. They were all rayſed, waged, Commissioned by the late Parliament and well-aſſected People, not to fight againſt, conquer or ſubdue themſelves, but to preſerve them, their Lawes, Liberties, Privileges, Eſtates, our Churches and Religion againſt the Common Enemies and Invaders of them. Therefore they cannot ſtile themſelves Conquerors of thoſe Perſons, things they never fought againſt, but only for, unleſſe they will now declare their ſecret intentions, were ever croſſe and contradictory to their open Commiſſions, Vowes, Covenants, Proteſtations, Words, and printed Declarations to God and thoſe that rayſed, waged them for their ſafety and defence alone; and thereby proclaim themſelves the Greateſt Hypocrites under heaven, and therein as treacherous to their own Native Country and thoſe who truſted them, as the (a) Mamalukes of Egypt, the Pretorian Soldiers of Rome were to their Lords and Maſters of Old; which I hope they will diſclaim. 3ly. It is a reſolved caſe by the Law of Nature, Nations and War it ſelf, as Grotius proves at large, *De Jure Belli* l. 3. c. 6. ſect. 8, 9, 10, &c. That things gained by Conqueſt in a War, ought to redound not to the Officers, Souldiers, Generals, who manage the War, but to the Kingdom, Nation whoſe ſervants they are, and both Commiſſion and pay them their wages, as the Servants, Apprentices gains redound to their Maſters Coffers, not to them. *Qui ſemit Onus, ſentire debet & Commodum*: being both a Principle in the Law of Nature, Reason, and in our Common Law too. Hence (b) all the Roman Generals and Military Officers, brought all the Silver, Gold, Treasures, Spoils of War into the publique Treasury, putting none of it into their private purſes; and all the Lands, Countries they gat by Conqueſt were the Republicques only, which bore the charges of the War, not the victorious Conquering Generals or Souldiers. Therefore the Officers and Army being Commissioned, rayſed only for, and conſtantly paid by the Parliament, people, for the ends aforeſaid, never warring on their own free coſt; what ever Treasures, Lands, Powers, Spoils they have gained by their victories, Conqueſts, are of Right the Parliaments, Nations, Peoples only,

a Purchas Pilgrimage l. 6 c. 5, 6. Heylins Microcoſm p. 146, 147, 613, 614, 756, 757.

b Lipſius de Triumphis, Heylins Cosmography and others.

only, not their own; Therefore the Parliament, Nation, people cannot, must not be over-awed, used, reputed by them, as their meer Conquered Vassals, but as their Sovereign Lords, and true Proprietors of all the Territories, Lands, Treasures, Powers they have gained by their Conquests. 4ly. That Conquest is no just or Lawful Title, was long since resolved by the greatest Conqueror ever England yet bred, even our famous British Conquering King Arthur, in the greatest Parliamentary Council ever yet held within this Isle, whereat were present no lesse then 12. Kings besides King Arthur, and an innumerable company of Princes, Dukes, Nobles, Prelates of the British, and most other Neighbor Nations; as Geoffrey Monmouth, *Hist. Regum Brit.* l. 9. c. 12, 13, 14, 15, 16, 18, 19, 20. records. All these, when Lucius Procurator of the Roman Republique, came to demand that antient Tribute reserved by Julius Caesar from this Isle of Britain "when first Conquered by him, then in arrear; and threatned to levy it "by force of Arms, if denied; Meeting together in a great "Council or Parliament specially assembled for that end: "resolved, That the said Rent pretended to be due to the "Romans from the Britons, because Caesar by reason of the "Britons divisions being invited hither with his forces, enforced them (their Countrie being then shaken with domestique troubles) to submit themselves to him by force "and violence; could not in Justice be demanded of them: "because this Tribute being gained in this manner was "unjustly received. *Nihil enim quod vi & violentia acquiritur, Juste ab ullo possidetur qui violentiam intulit.* For "nothing which is gained by force and violence, is justly "possessed by any who hath offered and done the violence. "Irrationabilem igitur causam prætendit, qua nos Jure sibi "Tributarios esse arbitratur. Therefore he pretends an Irrational cause, whereby he supposeth we are of Right "Tributaries unto him. And because he presumes to exact "from us *id quod injustum est*, that which is unjust, by the "like reason let us demand a Tribute of Rome from him; "and he who shall prove the stronger, let him carry away "what he desires to have. For if because Julius Caesar and "other Roman Kings heretofore Conquered Britain, he determines

a Hoveden
Annal pars
posterior p.
561, to 566.
Math. Paris
Hist. Angl. p.
127.

"determines Tribute is now due unto him for this cause :
 "I now also think, that Rome ought to render Tribute unto
 "me, because my Ancestors heretofore got it by Conquest :
 "Whereupon they all resolved to assist King Arthur with
 "their Armes against this unrighteous Tribute, and Title
 "to it by Conquest ; and professed they would spend their
 "lives in the quarrel. *Ipsa enim mors dulcis erit, dum enim*
 "in vindicando Patres nostros in tuendo libertatem nos-
 "tram, in exaltando Regem nostrum perpeffi fuerimus.
 Wherefore Conquest now can certainly be no Just, no Law-
 full Plea, Title for any of our Officers or Souldiers, which
 this Greatest Conqueror and this Great Council so long
 since damned as *unjust* and *Irrational*, To which I shall annex
 "the Resolution of our (a) Noble King Henry the 2d. and
 "of all the Bishops, Abbots, Peers, Earls, Barons of England
 "assembled in a Parliamentary General Council of the
 "Realm at Westminster, An. 1126. to determine a Contro-
 "versie between Alfonso King of Castile, and Sancho King of
 "Navarre, concerning divers Castles and Territories in
 "Spain, won by War and Conquest by Sancho King of Na-
 "varre from Alfonso, whiles he was a Pupil and Orphan ;
 "which they both submitted to their final determination,
 "who having heard both parties, unanimously resolved ;
 "that these Castles and Lands should be restored to Alfonso,
 "by King Sancho, with all their bounds and appurtenances:
 "quia per Bellum violenter & injuste abstulisset : because
 "he had violently and unjustly taken them away by War :
 "which resolution was confirmed under the Kings Great
 "Seal, and sent unto these Kings". Therefore Conquest
 alone can be no just, no legal Saintlike Right, Title to any
 Lands, Possessions, Powers violently, unjustly gotten, claim-
 ed by Wars by our Swordmen now, after these two antient
 famous Parliamentary Resolutions in point, even between
 foreign Conquering Princes, much lesse then between those
 Native Englishmen, who raised, waged our Army and Offi-
 cers to defend, not conquer them in a meer intestine civil
 War. 5ly. * William Duke of Normandy, Edward the 3d, Hen-
 ry the 4th, Edward the 4th, and Henry the 7th, though they all
 came to the Crown by the Sword and Conquest of their Competitors,

* See Sr. John
Davis Reports
f. 40, 41, 42.

yet they never claimed the Crown nor Kingdom by Conquest, but Title only; nor esteemed the English, Irish, or Welch a conquered Nation, nor altered our antient Government, Laws, Liberties, Parliaments, or Ministers Titles and Maintenance, but confirmed them, as all our Histories manifest in their Lives, and Statutes made by them in the beginning of their respective reigns attest, & I have (a) formerly proved in the case of William commonly stiled the Conqueror, who ratified all our Liberties, Laws, Customs, Franchises presented to him upon Oath, without the least alteration, diminution, or prevarication, to the peoples Great content. Yea, King Henry the 4th. as *Placita Corone*, rot. Parl. 1 H. 4. n. 17. record; did in the first Parliament held by him after his Conquest of Richard the 2d. make this memorable Declaration to his people, entred in that Roll. That he claimed the Realm and Crown of England with all their Members and Appurtenances as right heir thereto by Blood, by Descent, and by the right God had given him, through the ayd of his Parents and Friends for to recover the said Realm, which Realm was upon the point to be undone for want of Government and abrogating of the Laws and Customs of the Realm. And that it was not his will, that any should think, that he would by way of Conquest disinherit any one of his Heritage, Franchise or other Right which he ought to have. nor to out (or deprive) any man of that he had or should have by the good Laws or Customs of the Realm (all which be confirmed by a special Act before 1 H. 4. c. 1.) but only those who were against his good purpose, and the common profit of the Realm, and were guilty of all the evil come upon the Realm, and were adjudged guilty thereof in that Parliament, as Sir William Le Scroep, Sir Henry Green, and Sir John Bassy, whose Lands only he would have by Conquest, as forfeited by their Treasons. Whereupon the Commons thanked the King, and prayed God that he had sent them such a King and Governour. Upon all which Considerations, and the Resolution of learned (b) Grotius, with others quoted by him; That by the very Laws of War even those who are conquered by foreign Enemies, ought to enjoy by permission of the Conquerors, their own Laws, Liberties, Magistrates, Religion, and a share in their Government, (much more in such a Civil War as ours, where the Souldiers, Generals can pretend

a Page 75. 76.
Hoveden An-
nal. pars post-
erior, p. 600,
601, &c.

b De Jure Bel-
li. l. 3. c. 14.
sect. 10, 11, 12.
¶ Annotata, p.
538, 539, 540.

no Conquest over those who raised, waged them for their just defence against Conquest, and Invasion of their *Laws, Liberties, Government, Magistrates, Rights, Privileges*) I hope those vapoing Officers, Souldiers who have formerly cried up, pleaded, practised this pretended Title of Conquest amongst us, and used many of their former Masters, Raisers, and the whole Nation, more like to conquered enslaved People, than their fellow Christian Brethren and Freeborn Englishmen, who have paid them so well for all those Services they employed them in; will henceforth totally renounce this their false usurped Injurious Plea, Title; and no more persist under pretext thereof, to deprive our Ministers, Church, Peers, Parliaments, Nation of their very Native Freedomes, Liberties, Franchises, Rights, Laws, Government, Lands, Possessions, which they were purposely commissioned, waged, and by all Sacred all Civil Obligations, Trusts, Oaths, Vowes, Protestations perpetually engaged to defend against the least violation or Innovation, without their free and full consents in a due and lawfull Parliament freely elected by them, not forcibly obruded on them without their choise or privacy. Yea I trust they will be so just, so righteous towards me (so great a Sufferer by, under them only for discharging my Conscience and bounden duty towards my God, our Church and Native Country of England) as no waies to be angry with me, or Injurious towards me for this my New Gospel Plea (interwoven with a Legal and Rational) for the Lawfulness and Continuance of the antient settled Maintenance and Tithes of the Ministers of the Gospel, and the good old Fundamental Laws and Liberties of the Nation; which their present busie Endeavours to abolish, alter, subvert, beyond, yea against their Trusts, Commissions, Callings, have necessitated me now to publish to the world, to preserve our Church, State, Ministry from new Combustions and Impendent ruine: but rather found a Retreat from these their Heady Proceedings (which I fear the Jesuites with their Confederates the Anabaptists, have engaged them so deeply in, to work as well their own as the publick speedy ruine both of our Church, Religion, State, Ministry, Nation) and excite them to use the self-same deportment, words to me (who have no private

vate design nor interest of my own or other mens in this my voluntary undertaking, but only the publique Safety and Weal as enraged David did once to Abigail, when she diverted him from his rash, bloody resolution to destroy Nabal and his family for a Charlish Answer returned to him for his Kindness, 1 Sam. 25. 32, 33. Now blessed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and to avenge my self with my own hand: But if they shall by Gods permission cast me again bound hand and foot into another fiery Furnace for this my faithfull Service, or not falling down and worshipping that Golden (or rather Wooden) Image which they have or would now set up: I doubt not but that Gracious God, who hath so miraculously preserved me in, delivered me out of so many (a) fiery Trials and Furnaces heretofore, will do the like again hereafter, and that in such a visible eminent manner, as shall enforce them at last to use those words unto me as Nebuchadnezzar did unto Shadrac, Meshac, and Abednego after their miraculous preservation in the midst of the fiery Furnace into which the most valiant men of his Army cast them bound by his unrighteous Command, to their own immediat destruction by the flame, without the least hurt to them. Dan. 3. 28. Then Nebuchadnezzar spake and said, Blessed be the God of Shadrac, Meshac and Abednego, who hath sent his Angel, and delivered his Servants that trusted in him, and have changed the Kings word, and have yielded their bodies that they might not serve nor worship any God (or Idol) except their own God. This being an undoubted Truth, which I have ever hitherto found experimentally true from and in my former causelesse Oppressors, (whose Erronious Practices, vices I have reproved) recorded by God himself and the wisest of all Mortals. Prov. 28. 23. He that rebuketh a man (for his faults plainly) shall afterwards find more favour, than he that flattereth (him in them) with the Tongue. And that saying of the truth it self in such cases (of difficulty and concernment to the reprover) will ever prove an experimental verity, wherewith I shall conclude my Plea, which I desire may be deeply engraven in the Hearts, Spirits of all timorous, base, unworthy Christians, (who dare neither speak nor write their Consciences,

(a) 1 Pet. 4. 12.

nor Discharge their Duties in these times of danger, and will wrong both their Consciences, Country, Posterity, yea shame their God, Nation Religion to save their Estates, Lives as they fondly conceit, when they will lose all with their souls to boot, by their base carnal fears) Math. 16. 24, 25, 26. Luke 17. 33. *If any man will come after me, let him deny himself, and take up his Crosse and follow me. For whosoever will Save (or shall seek to Save his life, so Luke records it) shall Lose it; (and his Tithes, Lands, Liberties with it) and whosoever will Lose his Life for my sake shall find it. For what is a man profited if he shall gain the whole World and Lose his own Soul? Or what shall a man give in exchange for his Soul? I shall cloze up all with this notable Passage of our own learned Writer, John Sarisbury against such Religious Hypocritical Cistercian Monks who in his age sought exemption from payment of Tithes, and seized upon the Ministers Dues about the year 1170. Joannis Sarisburiensis De Nugis Curialium l. 7. c. 21. De Hypocritis, qui ambitionis labem falsa Religione imagine nituntur occultare—Hi sunt qui potentatibus persuadentes ut propter vitia personarum, jure suo priventur Ecclesiis. Decimationes et Primicias Ecclesiis subtrahunt, et Ecclesias ipsas accipiunt de manu Laicorum Episcopis inconsultis. Hi sunt qui prædia avita subtrahentes indigenis vicis & pagos redigunt in solitudinem & in suos usus vicina quæque convertunt: Ecclesias diruunt & ut in usus revocant seculares, Quæ Domus Orationis fuerat, aut efficitur stabulum pecoris, aut opilionis, aut lanificii Officina. Et ut se possunt plenius exhibere & charitatis implere manus ne decimas dent, Apostolico privilegio muniuntur. Miror tamen ut Fidelium pace loquar, quidnam sit, quod Decimas et Jura aliena usurpare non erubescunt: Inquient fortè, Religiosi sumus: Planè Decimas solvere Religionis pars est. Et eas a Deo populus duntaxat religionis (solvere) exigitur. Hi adeo religiosi sunt quod in Decimis dandis derogare possunt constitutioni Divinæ, & in eo licenter minus grati sunt gratia Dei quo eam amplioribus beneficiis experiuntur.*

FINIS.

A POSTSCRIPT.

IT is storied of * *Canutus* the 4th. the 77 King of Denmark, (an eminent professor of Piety, and Religion, and great lover of Justice) that perceiving his Subjects to sicken at many things pertaining to Christian Religion, and not to conform to other Christians throughout the world in Laws and Ceremonies, specially in the due payment of Tithes to their Ministers, he urged them out of religious Piety, *ut ritu aliarum Nationum Christianam Religionem profitentium, Decimas Sacerdotibus suis soluerent*; that after the custome of other Nations professing Christian Religion they would pay Tithes to their Priests: remitting to them a great fine imposed on them for their Rebellion and contempt, in refusing to accompany him in an Expedition against the English, to induce them thereunto. But they being perswaded the contrary by his Brother *Olaf*, thereupon rose up in Rebellion against him (specially the Northern Jutes, frequently perfidious, whom he could never induce to pay Tithes) and pursuing him to *Osborne*, cruelly murdered this their just and pious King in the Church of St. *Alban*, Anno 1088. whom *Olaf* succeeding, God presently sent such a great scarcity of Corn and provision in Denmark for 7. years space together, (the intemperatenesse of the air blasting all their Corn) that many families, not only of the poorer, but richer and nobler sort died of famine, the people fighting with one another even for grasse to eat. At last the famine invading King *Olaf* his Court, he prayed to God; that if he had conceived any anger against his Subjects (for not paying Tithes and murdering their King) he would satisfy his wrath upon him, not them; and the same night, *Esuriens & parricidii penitentem animam efflavit*; he died of hunger, repenting of his parricide. O that all English Tithes Oppugners, and Regicides would seriously meditate on this memorable president of Divine Justice, upon such Delinquents, and be brought to timely repentance thereby, to prevent the like National and Personal Judgements, upon our Nation, themselves and their posterities.

* Descriptio Daniz, 1619. P. 141. Historia compendiosa Daniz p. 185, 186. Saxogrammaticus, Pontanus and others in the life of Canutus and Olavus,

ERRATA.

ERRATA.

Courteous Reader correct these mistakes and omissions of the Presse, occasioned by the Authors absence in the Country.

Page 2. l. 34. if. r. of, p. 8. l. 24. r. Wagria. p. 14. l. 20. r. interserviat pietati, l. 26. r. Wilfrid, p. 21. l. 39. thele, those, p. 25. l. 11. Decima, l. 15. 17. aliendis, alienandis, p. 27. l. 27. r. 17. E. 4. c. 7. l. 37. Parliament, l. 38. somneneri, p. 28. l. 6. Heu licet quod eo, r. Quod licet de, l. 23. dele, ut, l. 16. indulgere, r. inducere, l. 19. quamplurimum, p. 29. l. 19. superiors, p. 30. l. 3. Lord God, p. 34. l. 4. form, r. former, l. 6. last, r. lasting, l. 11, 12. r. peril, reproach and slander of the Gospel, l. 18. to, r. of, l. 27. bow down, p. 35. l. 25. who builded, l. 28. Paris, r. Parker, p. 39. l. 2. in Egercituiffe, r. his Chaplain, p. 44. l. 34. 11. r. 1. p. 46. l. 17. they shall, p. 50. l. 6. Balivis, l. 14. bonis, l. 15. prastiterunt, p. 51. l. 9. dele Siquis igitur insanus importunitate, p. 63. l. 38. dele li, p. 66. l. 11. amore, r. none, l. 36. or, r. of, p. 71. l. 3. for, r. from, p. 74. l. 4. jure, r. pure, p. 75. l. 2. Partimacensis, Portiniacensis Abbatem, Nautire, r. Majoris, l. 6. Clamianensis, Cluniacensis, p. 76. l. 11. 6. 8. l. 18. elegant supremam, r. Eligent sepulturam, l. 32. liburg, Friburg, p. 77. l. 8. Praemonstratensian, l. 17. abuse, l. 31. Deformations, Reservations, l. 38. at least, p. 78. l. 15. Replain, r. Mepham, l. 37. grand, p. 80. l. 14. Oxenerius, Opmerus, p. 84. l. 23. r. charge of the cure, p. 85. l. 15. in sales, l. 23, only, r. chiefly, p. 87. l. 4. fees, r. fines, l. 9. r. their families, p. 97. l. 17. of, r. or, p. 98. l. 27. as litigious, p. 101. l. 20. our, r. of, p. 104. l. 8. or unto, recorded both, l. 25. spoils, r. soyl, p. 105. l. 10. requiring, r. inquiring, l. 33. spoils, r. soyl, p. 107. l. 21. fere modum, r. propemodum, p. 110. l. 27. pugnavimus, p. 111. l. 16. inhabitances, r. inheritances, l. 23. people, r. priests, l. 31. dele or, p. 112. l. 39. if not, p. 113. l. 2. within us, p. 115. l. 39. dele of, p. 117. l. 5. thee, r. men, p. 118. l. 21: Lucius, Licinius, p. 120. l. 35. brought, r. bright, p. 125. l. 27. for, or, p. 133. l. 20. which, with, p. 136. l. 13. syms, Syrus, p. 150. l. 3. proceed not, p. 156. l. 28. Nicetas, l. 29. Breyerlink.

In the margin, p. 6. over against good space, l. 32. read, At least 14. years, as is evident by Gen. 15. i. c. 16. 3. 16. c. 17. 24, 25. p. 41. l. 8, 9. Monasteries, p. 47. l. 7. r. 757. p. 102. l. 5. Iovis, p. 110. l. 11. Saxonicorum, p. 118. l. 22, 23. Ruffinus, p. 155. l. 15. am, um.



An Admonition to all Protestants, Ministers, Lawyers, and others of whatever Quality, within our three Nations.

BE pleased to take notice, that as the new dissolved *Anti-Parliamentary Junctio* at the beginning of their last Session, and a little before their sodain dissolution; did by their Conscientious Speaker, give the hearty thanks of the House and (mock) Parliament, to the Petitions of sundrie *Anabaptists*, and other *Seſſaries*, (headed by *Jesuites*, and *Popish Franciscan Freers*) for their good Affections, when they petitioned against *Tithes*; So the General Council of Officers of the Army, usurping to themselves the Sovereign Legislative Power and Authority of the Great General Council and Parliament of England, to evidence to the world, by whose Counsels they are steered, whose designs they prosecute, and that they deserve to be Canonized for Saints by the Pope of Rome in his Roman Calendar; have voted down our Ministers *Tithes*, (and therewith our Ministry too) and in their printed Declaration 27 October 1659. p. 18. (since this Gospel Plea was finished at the Press) Declare to the world, that it is upon their Spirits, and they earnestly desire, and shall endeavour, That a full and thorough Reformation of the Law may be effected (by abolishing those Lawes they were raised, waged, commissioned to defend, and suppressing Lawyers and Terms at Westminster, if not Innes of Courts; as also, that a faithfull, godly, and painfull Gospel-preaching Ministry, may be encouraged and provided for, by some certain way, that may be lesse troublesom to them, and lesse vexatious to the people than *Tithes*. *Ex cauda Draconem*. What debates, Speeches many of our Army-Saints have lately had concerning the totall extirpation of *Tithes*, Ministers, Law, Lawyers, Universities, Corporations, several others can inform those whom it most concerns. Whether Saint Johns description of the Army of (Romish) Locusts, Rev. 9. coming

* Jude 12.

out of the smook of the bottomless pit, who had a KING, or GENERAL over them, whose name is Apollyon, that is to say, A Destroyer; be not a true Character of our present Army of Saints, let all real English Protestants judge, and what Good cause they have to continue and pay them out of our quite exhausted bankrupt estates, to accomplish these good endeavours, after all their Commissions nulled, expired, forfeited by their Treacheries and Rebellions against their old and new Superiors; Faithfulness, Loyalty, Obedience in the most inferiour Degree, to their Old Parliament, new Protector, and Anti-Parliamentary Juncto, († Trees whose fruit is withered, twice dead, plucked up by the roots by them) after all old Protestations, Covenants, & new Commissions, Ingagements, Declarations, Addresses to be True. Faithfull, Constant to them, and live and die with them, being such a Capital crime in their General Councils eyes, even in their own Colonels, Captains, Souldiers; as to demerit and incurr an unpardonable Censure of utter cashiering out of the Army, as Traytors, Enemies to, and Apostates from the Armes Interest; which is to be Faithless, Perfidious, Treacherous to all Superiors whatsoever: with the Vindication of 167. Officers, come off from, and turned out of the Army, in March 1647, for their obedience to the old Parl. the late cashiering of Col. Whaley, Ingoldesby, Goffe, and others for their fidelitie to Richard, Pr. & of Col. Okey, Mosse, Morley, and others, for their adhering to the dissolved Juncto, though they drew not a sword, nor discharged one pistol in their defence; which may be justly recompenced ere long by the Common Souldiers Disobedience, Treacherie, and Infidelitie towards their present Commanders, when they stand in most need of their assistance; Isa. 33. 1, 2.

FINIS.

T E N
Considerable Quæries
CONCERNING
T I T H E S

THE
Present Petitioners and Petitions for their total
abolition, as *Antichristian, Jewish, burdensom, op-
pressve* to the godly, *consciencious* People of the
Nation; excited, encouraged thereunto by dis-
guiled *Jesuits, Popish Priests, Friers, and Romish*
Emissaries, to starve, suppress, extirpate our Pro-
testant Ministers, Church, Religion; and bring
them all to speedy confusion.

By William Prynne Esq; a Benchor of Lincolns Inne.

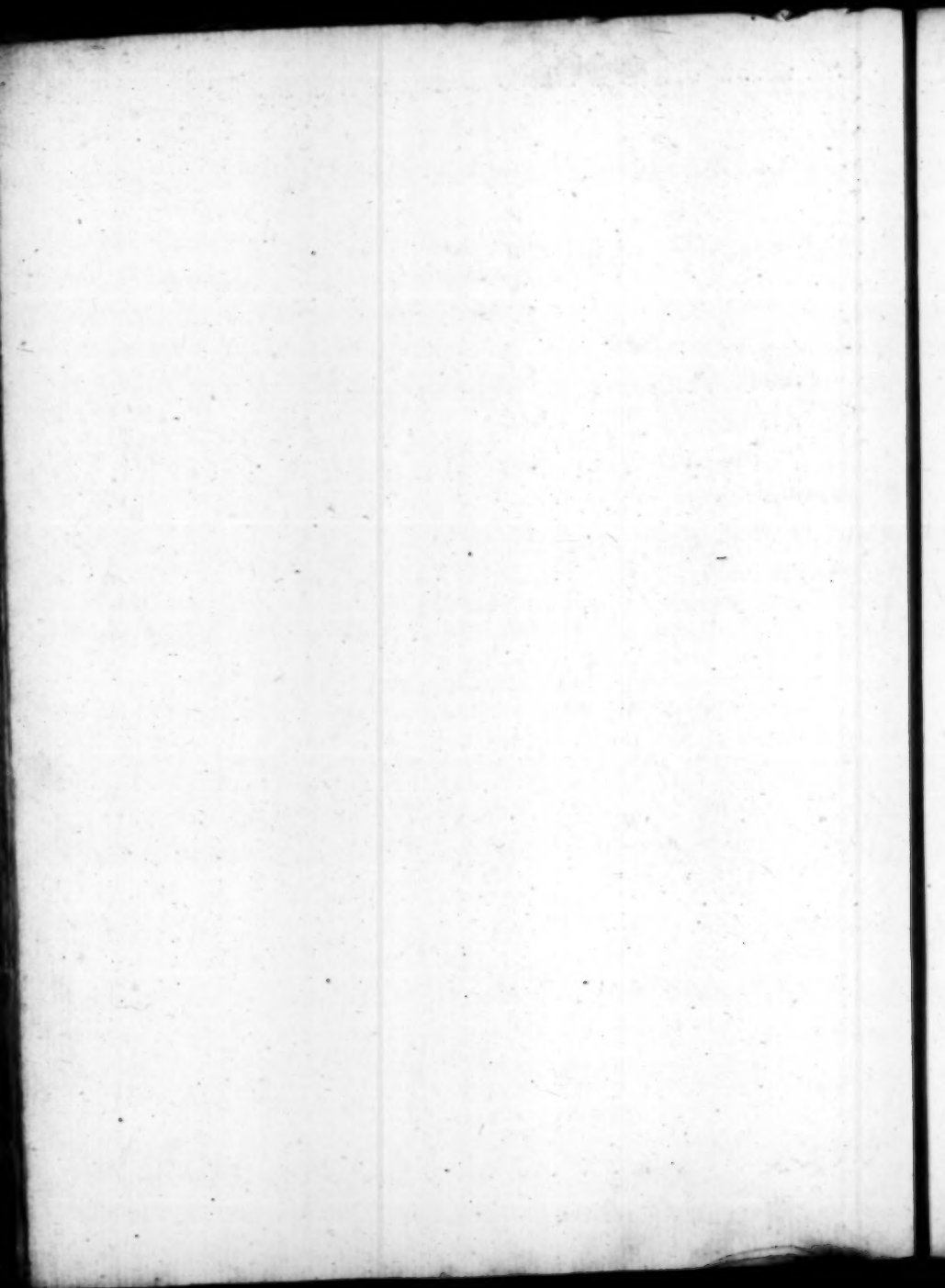
Levit. 27. 30. *All the Tithe of the Land, of the seed of
the land, or of the fruit of the tree, Is THE LORDS,*
it is holy unto the Lord.

Gal. 6. 6. *Let him that is taught in the word communicate
to him that teacheth in all good things.*


Calvin, in Mal. 3. 11. *Videmus non esse novum
vel insolitum si homines Deo sua officia impudent, &
interea manifestè eripiant ei (Decimas) quod suum est,
et ad se transferunt; manifestè satis appareat eorum im-
pietas, etiam si velo simulationis sit obducta.*

L O N D O N,

Printed for Edward Thomas at the Adam and Eve in
Little Britain, 1659.



Ten Considerable Quaeres concerning Tithes, and the New Petitioners, Petitions, concerning their abolishing.

I.  Hether Nine parts of Ten of the present eager Petitioners against our Ministers Tithes (if strictly examined by the poll) will not appear to be poor mechanical persons, of such mean inconsiderable fortunes, estates, condition, (without any Tithable lands, livings, estates,) as are no ways interested nor concerned in the payment of Tithes? And so fitter to be punished as factious, seditious, schismatical; than thanked, encouraged as zealous, conscientious, well-affected persons, by those in present power?

II. Whether all or most of these Petitioners, be not really greater Enemies to our Ministers and their Ministry, then they are unto their Tithes; petitioning purposely against their Tithes in order to the subversion, extirpation of their Ministry, Function, and thereby of our Protestant Church and Religion? And that by the instigation, sollicitation of those disguised Jesuits, Popish Priests, Monks and Romish Emissaries, (the original broaches of this Doctrine, that Tithes are not due to Ministers by Divine Right, and may be detained from them by the people, to gain them to themselves; as you may read in Mr. Seldens History of Tithes, p. 166, 167, 170, 171. who now bear chief sway in most Separate Congregations of Anabaptists, Quakers, and other Antagonists now attempting the present abolition of Tithes? If so; (as will appear upon an impartial Inquisition) whether such persons will not be fitter to be banished as Antichristian, rather than Tithes, and to be taken into publike consideration before the debate of Tithes?

III. Whether there be not above One hundred religious well affected Protestants, persons of Honor, Quality, Estate ly-

* See John Cannes second Voice from the Temple, 1653.
* See My Quakers Unmasked. My New Discovery of Romish Emissaries.
And true and perfect Narrative.

* See Claus.
28. E. 1. m. 3.
dorfo.

ble to the payment of *predial Tithes*, and most concerned therein, who desire the constant payment and continuance of them for the maintenance of their Ministers, to every one of those *Tith-payers* who now petition against them as a grievance, though the *Tithes* the most of them pay be not considerable? If so, (as is most apparent, by comparing the paucity and quality of the Petitioners, with those who refuse to joyn with them) Whether it can bee conscionable, equitable, just, reasonable,* *Parliamentarie*, to admit of any debates for the abolishing, or altering the payment of *Tithes*, upon the *Petitions* of so few *malecontented Sectaries*, and *unvaluable persons*; against the wills, consents, desires, of the *Generality* and most considerable part of the *Nobility*, *Gentry*, *Farmers*, *Citizens*, *Freemen* of the whole Nation? And that during the *absence* & forcible seclusion of most of those *Knights*, *Citizens*, and *Burgesses* they duly elected to represent their persons, and give both their *free Votes*, *Opinions*, *Assents*, and *Dissents*, to whatever *publike businesses* should be propounded and ordained in *Parliament*: Therefore to this of *Tithes* which is so *universal*, and so highly concerns both our Religion and *Proprieties*?

IV. Whether it will not be an apparent breach of the *Great Charter of England*, ch. 1. & 29. That the Church of England shall be free, and shall have her whole Rights and Liberties inviolable; That no Freeman shall be disseised of his Freehold, or Liberties, or Free-Customs, or be outlawed, exiled, or any otherwise destroyed, nor shall we pass upon him nor condemn him, but by the lawfull Iudgement of his Peers, and by the Law of the Land: And of above 40. other Statutes for its confirmation since, (some of them in the last long Parliament, now revived in pretext:) for those now sitting to take upon them, the debating an 1 voting down of *Tithes*, or altering their usual way of payment in any kinde (being the *Inheritance*, *Right*, *Liberty*, *Free-hold* of the Church of England, of every particular Church, Patron, Minister, Impropiator, and many thousands of *Freemen* in all parts of the Nation) without any lawfull summons given to them to appear before them, to defend, maintain their respective *Inheritances*, *Freeholds*, *rights*, *interests* in them, (ratified by prescription time out of mind; by sundry Acts

of Parliament both under our antient * *Saxon, Norman,* * See Mr. Seldens History of Tithes, c. 8. now convened gave their Votes, as fully as others now concluded) as well as by *Divine Right, Institution both before, under the Law, and Gospel too*) without any lawfull judgement, bearing, trial by their Peers, or by the Law of the Land ? And whether this will be a conscientious real performance of their defence of the Church of England, expressed in the Writs by which they were elected; or of their printed Declaration, May 9. 1659 *We are resolved (by the gracious assistance of Almighty God,) to apply our selves to the faithfull discharge of our Legal Trust, to assert, establish, and secure, the Property and Liberty of the people in reference unto all, both as Men and Christians ? Therefore of all Patrons, Ministers, Members as well as others, unless they repute them neither Men, nor Christians.*

V. Whether * *John Canne*, with other Adversaries to and * See his Second Voice from the Temple, 1653. Petitioners against Tithes as *Jewish and Antichristian*; ought not first to prove them such, by clear unanswerable Scriptures, Evidences, Demonstrations, to the conviction of the Judgements, Consciences of the generality of the English Nation, and all now sitting ? And to answer all the Arguments Authorities, Scriptures, Reasons produced by *Tyndarus, & Rebuffus*, in their Treatises de *Decimis*, *Dr. George Carltons*, Tithes proved to be due by a Divine right, London 1606. *Dr. Robert Tillesee*, his Animadversions on Mr. Seldens History of Tithes London 1619. *Sir John Sempil* his Sacrilege sacredly handled, London 1619. *Stephen Nettes* his Answer to the Jewish part of Mr. Seldens History of Tithes, Oxon. 1625. *Richard Mountague* his Answer to the first part of the History of Tithes, London 1628. *Dr. William Sclater*, his Ministers portion ; *Faulke Roberts*, The Revenue of the Gospel is Tithes, due to the Ministry of the word by that word, Cambridge 1613. *Richard Eburne*, his Maintenance of the Ministry, London 1609. *R. G.* his Truth of Tithes discovered; or the Anatomy of *Ananias and Saphirae* Sacriledge, London 1608. My Gospel Plea (interwoven with a Rational and Legal) for the Lawfulness and continuance of the ancient maintenance and Tenths of the Ministers of the Gospel, London 1653. & others, to prove Tithes Due by Divine Right to the Mini-

Ministers of the Gospel, and neither Jewish nor Antichristian, nor illegal, nor burdensome to the people in the least degree, being allowed in all Leases, purchases, before they be voted down, abolished, and quite abrogated as such, upon their clamorous, scandalous Petitions, Suggestions, void of all truth?

VI. Whether the present, and future pretended ease of the people in their Tithes to their Ministers, (if effected) will not be recompensed with an Augmentation or Duplication of their Monthly Taxes to the Army, or in Fines, Rents to their Landlords, to a far greater value than they now pay to their Ministers, and be levied with greater rigour and harder compositions, if detained, than now they are? according to Saint Augustines prediction, *Sermo 219. De Tempore, If thou wilt not give thy Tithes, Dabis impio Militi, quod non vis dare Deo & Sacerdoti; Hoc tollis Fiscus, quod non accepit Christus: Thou shalt be sure to give that to an impious Souldier, which thou wilt not give to God, and a pious Minister: The Exchequer takes that away, which Christs hath not received; as some Parishes have found by experience to their costs and grief.*

VII. Whether it be not a most arrogant, high, inexcusable presumption for a few giddy-pated Innovators in this Age, to condemn, censure, not only the practise, wisdom, piety of Abraham, the Father of the Faithfull, and all the people of God in the Old Testament, before and under the Law, and of most Christian States, Churches under the Gospel in paying, prescribing Tithes, as the most equal, rational, just, convenient maintenance for the Priests and Ministers of God of all others; but likewise of the wisdom, prudence, providence of God, who is a Wisdom in self, and b God only wise, c whose very Folly is wiser than men, in instituting, commanding such a constant, settled maintenance for them in his Word, as the best, fittest of all others; wherein both Minister and people equally lose, gain, and sympathise with each other, which they cannot do with so much indifferency, equality in any other way, which human wisdom could hitherto invent?

VIII. Whether it be not an infallable evidence, that those have neither the Faith nor Piety, and by consequence are

a Prov. 8. 1,

14. c. 9. 1.

b Rom. 16. 27.

1 Tim. 1. 17.

Iude 21.

c 1 Cor. 11.

25.

not the Sons of Abraham, the Father of the Faithfull, in a Spiritual or Gospel sense, who refuse to do his d work and follow his steps, in paying Tithes of all their spoils of Warr to Christ d Iohn 8. 39. himself, a Priest for ever after the order of Melchisedeck, Heb. 7. 4. Rom. 4. 7. to as other Soldiers by his example did both amongst Israelites, 15. Christians and Pagans too, Num 31. 26, to 54. 1 Chron. 26. 26, 27, 28. Mr. Seldens History of Tithes, c. 1. 3. and endeavour to spoyle them of all other Tithes due from themselves, and others too; reputing it an eminent degree of their Sainthood? And whether this their practise be not likelier to bring them into Hell torments, than into Abrahams bosome in conclusion, if they repent not of it? Luke 16. 23. to 31.

IX. Whether all the Inconveniences objected against Ministers maintenance by Tithes, be not rather fictitious, imaginary, than real, arising from the malice, covetousness, impiety, fraud, hypocrisie, injustice, rapine, perverseness, litigiousness of the wilfull Detainers, Opposers of them, rather than from Tithes themselves? since many Ministers heretofore, and of late years, have lived all their lives without any sues for Tithes with any of their Parishioners, and might doe so still, would they make a Conscience to pay them without any sute? Whether those who refuse to pay Tithes in kind to Ministers now, out of a pretext of Conscience, will not upon the same Pretence refuse to pay them any other maintenance that can be invented, and make it more litigious, contentious, uncertain than their Tithes, since every Innovation in this kind ingenders new suites & disputes, when all legal Controversies, suites for Tithes have been long since settled, resolved over and over, both in Parliaments, and other Courts of Justice?

X. Whether the admission, permission of those few Commoners now acting without their Fellows, (being scarce the TENTH PART OF THE HOUSE) to vote down, or take away the Ministers Tenths, or reduce them into one publick Treasury, to divide and distribute them at their pleasures, though amongst the Ministers themselves at first, will not be a dangerous leading President and encouragement to them (upon any pretended necessity) to dispose of these Tenths and the other * nine parts of every Mans estate, and

* 1 Sam. 8. 14, 15, 16, 17. 18.

See 10. Calvi- ni Hom. 29. in

1 Sam. 6. 8. p.

155.

* See Mr. Sel-
dens History
of Tithes, ch.
11. The 1.
part of my
Gospel plea.

and reduce the profits of them into their publick Treasury, for the necessary defence, and preservation of their New-Commonwealth, and the Armies pay, as they did others sequestred estates heretofore, because Tithes, though **originally dedicated as a peculiar portion, inheritance, and rent-service to God himself and his Church, as the Sovereign Lord of all mens Inheritances, specially reserved by him for his own immediate honour, service, homage, tribute, for all the other nine parts they enjoy by his free grace and liberality; may be thus alienated and distributed at their pleasures; therefore much more the nine remaining parts allotted unto men alone, for their own private, and the Publick good; over which they have a greater probabler, legaller Jurisdiction, than over Gods own peculiar portion, which might neither be alienated, exchanged, redeemed by any human powers, but only by the Priests consents in some special cases for their advantage, Numb. 18. 20. Levit. 27. 28, 29, 30, 31. 33. Deut. 12. 17. c. 14. 22, 23. Mal. 3. 8, 9. Ezech. 48. 9 to 15. Which if once reduced into a new publick Treasury, the Ministers are like to have no other share nor better account of them, then of the Tithes of Southwales for some years last past, or of the Deans & Chapters impropriations for the augmentation of incompetent livings, swallowed up for the most part by the Treasurers and their Instruments, with little or no advantage to the publick, and less to the Ministers, by reason of their unfaithfullness; far different from those **Treasurers for the Tithes and First fruits brought to Jerusalem, appointed by King Hezekiah, over whom Coniah the Levite was ruler, who faithfully brought in and distributed to their brethren, the Oblations, TITHES, and dedicated things, as well to the great as the small, without subtraction or defalcation. The Statutes of 27 H. 8. c. 20. 32 H. 8. c. 7. 2 & 3 E. 6. c. 13. style those evil disposed Persons, not regarding their Duties to Almighty God, and to the King their Sovereign Lord, who out of an ungodly and perverse will and mind detain all or any part or parcel of their Tythes and Offerings, enacting strict penalties against all Substractors and Detainers of them. How then they can now be reputed conscientious Godly Saints, unlesse inrolled for such in the Roman Calendar, is worthy resolution: some of them (as the Quakers) beginning of late to work on the Lords day, denying God one day in seven, as well as the Tenth of their annual increase, deeming both Jewish and Antichristian, as they deem our Ministers. Ex cauda draconem.**

FINIS.

* 2 Chron. 31.
11. to 20.

